Dictums of al-Muḥaddith Shaykh Yūnus Jaunpūrī رحمه الله

(former Shaykh al-Hadith at Maẓāhir ʿUlūm, Saharanpur, India)

COLLECTION 1

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وسمعت من بعض المشايخ أَنَّهم   أَرْزَاقُهُمْ أيضاً به مُتَكَثِّرة

It has been the practice of people to gather and compile the statements and words of intellectuals, scholars, leaders and saints. The reason for this practice is that the utterances of men of substance are undoubtedly filled with substance. They contain wisdom, lessons and experiences of a lifetime summarised into a few words. Men of this calibre speak only what is essential and beneficial, making every utterance a jewel or a gem. Within these utterances are great treasures that are seldom found elsewhere.

The statements of the Prophet ﷺ were memorised and gathered by the companions. The statements of the companions were then gathered and compiled by their students and this tradition carried on. Each generation would gather the statements of those before them. These statements would aid and assist in understanding the words of Allah and His messenger ﷺ. They would be filled with wisdom and knowledge.

The statements of many great scholars of Islam were compiled throughout the ages by their students and disciples. This compilation is a collection of statements of Shaykh al-Hadith Mawlana Yūnus Jaunpūrī gathered by Muftī Muḥammad Zayd, a lecturer at Nadwat al-ʿUlamā, during his student days, his subsequent visits to Saharanpur, and also while travelling with Shaykh. This is the first collection that he has compiled and published, which will be followed by subsequent collections.

Shaykh al-Hadith Mawlana Yūnus Jaunpūrī is a name that needs no introduction. Shaykh dedicated his entire life to the field of Hadith and passing his knowledge onto students and scholars from around the world. He had an extraordinary connection with Ṣaḥīḥ al-Bukhārī, which he taught for fifty years until he passed away in July 2017. Shaykh's research and

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Shaykh was also very active in the field of *tazkiyah* and *taṣawwuf*, guiding seekers of spiritual reformation along the path of *sulūk* and *iḥsān*. Many would come and seek reformation at his hands, and he would guide them in accordance with the Qur'ān and Sunnah.

This collection comprises of statements on a range of topics, including *taṣawwuf*, marriage customs, jurisprudential discussions, reformation, as well as general advices. Some dictums will be appreciated more by students and scholars, while the vast majority are aimed at a general readership.

Shaykh would often say, "I do not say anything that cannot be substantiated." This sentiment was also affirmed by Shaykh's teacher and mentor Mawlānā As'adullāh Rāmpūrī رحمه الله. He would say, "Yūnus does not say anything without a reference." Shaykh would speak with authority, and consistently call to the blessed ways of the Prophet ﷺ, and advise for them to be adopted in all affairs. This trait can be appreciated from this collection, where Shaykh propagates the Sunnah and gives preference to the Sunnah over all else.

Shaykh had students and admirers from all over the globe, but not all who had admiration for Shaykh were able to fully benefit from him as they would not understand Shaykhs mother-tongue of Urdu. For this reason, I felt that this collection should be translated into English, whereby those that do not understand Urdu would not remain deprived of benefitting from Shaykhs words.

I do not feel that I would ever be able to repay Shaykh as his favours upon me are numerous. I hope that this effort will be of benefit to someone and the words of Shaykh will inspire them and bring them closer to the Sunnah of the Prophet ﷺ, whereby Shaykh will have a share in the reward. We pray and hope that Allah resurrects us in his company of the day of Judgement.

Muhammed Talha
26th Rajab 1440
3rd April 2019

A father is a blessing that cannot be replaced

He said: "A father is a great blessing that cannot be replaced. He does a thousand favours, he feeds, he spends, he takes care of treatment, yet he forgets all he did."

He then looked towards a man in the gathering and said, "If I do a favour upon you, I will surely remember it, but a father will do for his child and forget it. He requires nothing in return. He only expects obedience and dutifulness." He continued saying to this man who was of an advanced age, "If you put your father's shoes straight, he would be extremely pleased with you. One should straighten his father's shoes."

Pious children should be valued and gratitude be given to Allah

Shaikh was once in his room when two visitors came. The son of one of the visitors was Shaykh's student and had gone out in *Tablīgh*. Shaykh said to the man, "Your son is a committed *Tablīghī* and very pious in nature. It is a great blessing for parents if their child is pious. However, people do not realise this blessing. This blessing is only realised when a son is rebellious and involved in vice. Therefore, you should constantly thank Allah and value your son."

The second man began to weep and said to Shaykh, "Shaykh! This is very true. You have spoken the truth. I am very distressed by my son because he has troubled me immensely."

The blessings of the Tablīgh Jamā'ah

He said: "A great deal of knowledge has reached Gujarat and through the blessing of *Tablīgh*, much work is being done there. It is through the blessings of *Tablīgh* that madrasas and *makātib* are established throughout the state.

"One man narrated his story to me that his father used to tell him his grave would be set alight. He was a heretic and staunch opposer of the *Tablīgh Jama'ah*. His father would rebuke him, beat him and throw him out of the house, yet he was unable to reform him.

"On one occasion, a group of *Tablīgh* brothers came to his house and knocked on his door. He came out and asked them how he could be of assistance to them. They told him they had come to meet him, and as he was from a cultured background, he cordially invited them in. One brother began speaking to him while the others remained occupied in *dhikr*. He thought this was very strange of them. Nevertheless, he considered them to be his guests and offered them tea and refreshments. The brothers refused to accept at which he felt insulted that his guests would not even accept his tea. They told him they would accept on one condition, and that would be if he accompanied them to the mosque for a short while. He accepted this condition as he considered it to be a great dishonour for himself if he let his visitors leave without having fed them anything.

"He returned to the mosque with them and ended up staying the night there. He eventually spent three days, a week and also forty days in *Tablīgh*. Through the blessing of this work, he eventually became very religious. He had previously been so far from the religion that he would drive the people of *Tablīgh* away from his home. He also said, 'Had I died upon my old ways, I would have surely gone to hell and my grave would have been set alight.'"

THERE IS NO REGARD FOR TABLĪGH WITHOUT AUTHENTIC KNOWLEDGE

He said: "It has been reported that the Prophet ﷺ said, 'I have been sent as a teacher.' In another narration, it is reported that the Prophet ﷺ said, 'I have been sent as a conveyor.' *Tablīgh* cannot be conducted haphazardly in a way that one says whatever comes to mind. *Tablīgh* is conducted only on the basis of knowledge. It is for this reason that the Prophet ﷺ said, 'I have been sent as a teacher,' and also, 'I have been sent as a conveyor.' One can only enter into the realm of adherence to the ways of the Prophet ﷺ when one possesses knowledge, thereafter, one will be equipped to call others to the same. It can be deduced that the status of knowledge is higher than that of *Tablīgh*, i.e. knowledge is essential for *Tablīgh*. Also, only that form of *Tablīgh* is acceptable which is in conformity to authentic knowledge, and that *Tablīgh* which is not, will be disregarded."

ADMONISHING A STUDENT WITHOUT A BEARD

A scholar came to Shaykh and said, "I am your student. I studied *Sunan Abī Dāwūd* under your instruction and I am now running a madrasa in Nepal. I have come to procure some donations. Please make *du'ā'* for our institute." He proceeded to take out a receipt book and politely asked Shaykh for a donation. Shaykh refused to give him anything and said that he would make *du'ā'*. The student persisted and said, "It is through the donations of the pious that institutes run efficiently." Shaykh replied, "Allah is the one who lets them run. I will make *du'ā'*." Shaykh enquired what is taught at the madrasa and to what level. He replied that the first four years of the Nadwah syllabus is taught there.

Shaykh went on to say to him, "As you said you were my student, I feel that I am in a position to ask you why your beard is trimmed short. I was pleased by seeing your simple attire, but rather taken aback at seeing your beard. You should keep your beard in a correct manner. Or is it the case that you have been affected by the ideas of some enlightened individuals who have classified the beard into three types? The first are those who keep extremely long beards as some Salafis do. The second are those that are trimmed extremely short and the third are those that shave their beards. These people say that the third is impermissible, and the first goes against their ways. Therefore, the second type is adequate. Have you been affected by these people?" The scholar replied, "No Shaykh, I have not been affected by them. One still remains loyal to the place he gained knowledge from."

Shaykh said, "You have studied at Nadwah and the teachers of Nadwah keep proper beards. You should lengthen your beard. The Prophet ﷺ has said, 'Lengthen your beards.' I trim what is in excess of one fist and this is substantiated by the report of 'Abdullāh ibn 'Umar ﵄. It is not permissible to trim the beard if it is less than one fist."

ADVICE TO THE THOSE IN CHARGE OF MADRASAS AND THOSE INVOLVED IN RELIGIOUS ACTIVITIES

In the previous incident, Shaykh expressed his joy at seeing the simple attire of the student. He said, “There should be no lavishness and show in attire. Neither should extra care be given to elegance and adornment. Of what use is mere clothing?

“There was a student from Assam whose clothing cost a total of six rupees. He was thought to be an ordinary person but no one had any idea what was hidden within him. At the time of the Assam riots, he covertly accomplished a great deal. He ran an entire scheme without anyone being alerted. He was very enthusiastic. I once told him, ‘Do things with tactfulness and do not display too much enthusiasm. Success is not achieved with fame and by displaying enthusiasm, but rather obstacles are faced.’

“A hundred thousand rupees were once donated to a madrasa. The administration of the madrasa made a big deal of it and soon the authorities came to know and seized the funds. They were unable to achieve anything thereafter and the principal fled. Therefore, wisdom should be used and an effort should be made to remain as covert as possible. There should not be any pomp or show or drive for fame, and neither should excessive enthusiasm be displayed.”

HUMBLING ONESELF IN FRONT OF SENIORS

The same scholar mentioned in the previous two incidents told Shaykh, “I am your student.” Shaykh replied, “This statement of yours has pleased me immensely. Making yourself a student and humbling yourself in front of your seniors does not decrease honour, but rather increases one’s honour.

“Mawlānā As‘adullāh Saab ﵀ was once travelling and he happened to meet two students. One of them conducted himself like a student the entire journey, behaving in a humble manner and serving his teacher. The other sat to one side like an ordinary person. Mawlānā As‘adullāh Saab ﵀ continued to accept the first student’s service, and treated him with love and affection. The honour and respect of the first student was not diminished but rather, it was increased.”

A HABIT OF THE PIOUS

He said: “It was a habit of Shaykh Zakariyyā ﵀ that he would become close to those that displayed closeness to him. He would think of them as his own. Thereafter, if a person was to be disloyal, Shaykh would be greatly saddened and would cut off from him.”

UNITY OF SPIRITUAL RELATION AND TRANSFER OF SPIRITUAL RELATION

Mawlānā Kifāyatullāh once said, “I saw a dream with regards to a certain person that Shaykh’s spirituality had entirely been transferred into him.” Shaykh said, “This is not the meaning of unity of spiritual relation. Rather there are many shades of spiritual relation. It must have been a particular shade. There are many conditions which must be met for complete transfer of spirituality. For example, they must have complete compatibility in all aspects. Their temperaments must be the same, they must have tolerance.”

Shaykh had an extremely high level of forbearance and foresight. He was also affected greatly by incidents that would occur, but he would seldom let it be shown. He would gradually show that he was affected. If someone was to cut off from him, he would not cut off from them instantly but rather, he would wait and gradually withdraw from the relationship.

SOME OUTSTANDING TRAITS OF SHAYKH ZAKARIYYĀ ﵀

He said: “Allah gifted Shaykh Zakariyyā ﵀ with amazing qualities. He naturally possessed many desirable traits. Shaykh never consumed pan and in the latter stages of his life, he gave up eating red chillies. The Prophet ﷺ never consumed red chillies or pan. Shaykh was very moderate by nature. Doctors would say that they had not seen a man like him. He would eat only once in the entire day. These were the reasons he seldom became ill.

"He once developed a boil on his back. The doctors advised that it was only curable with an operation. However, Shaykh had the boil drained with a needle and was totally cured. He once needed glasses. He wore them for a few days and the need vanished. He was an extremely clean person. There was no odour in his perspiration but rather, a fragrance could be perceived. All the qualities mentioned were due to the blessings of the Hadith."

ALLAH ASSISTS THE POOR

He said: "There was a similar incident of a man who developed a boil on his back. His boil was only curable with an operation. However, through the will of Allah he was cured by simply applying an ointment. He was extremely poor and this is how Allah assists the pious and destitute."

INTELLECT AND UNDERSTANDING ARE GREAT BLESSINGS OF ALLAH

He said: "Intellect and understanding are great blessings of Allah. It has been narrated that the Prophet ﷺ said, 'Indeed the successful one is he who has proficient intelligence.' This has been narrated in *al-Iṣābah*.

"I once rebuked a student and told him that we should do things as the intelligent and seniors do things. We should look towards them and see what method they adopted in particular situations. I then went on to tell him that intellect is of two types; one is earned while the other is gifted. The way to achieve the first type is to constantly look towards the people of intellect and adopt the company of good people. After some time, you will also become intelligent. The second type cannot be sought as it is a gift from Allah ﷻ that he gives to whomsoever he wishes. He grants them sound understanding and thus, they do things very intelligently."

THE BLESSING OF DHIKR & DU'Ā'

On one occasion, Shaykh was unwell so Mawlānā Kifāyatullāh Pālanpūrī and I took Shaykh to the doctor. However, we went two days before Shaykh's appointment. The doctor was a man of principles and asked, "Why have you

come before your appointment?" There were a lot of people at the clinic waiting to be seen. Shaykh and Mawlānā Kifāyatullāh also sat down and waited. Shaykh started to make silent *dhikr* while Mawlānā Kifāyatullāh began making *du'ā'*. After a short while, the doctor called for us of his own accord. He was extremely courteous and thoroughly examined Shaykh. He refused to accept the fees so Mawlānā Kifāyatullāh forced him to accept ten rupees as a gift. He accepted it for the sake of blessings.

While returning from the doctor, Mawlānā Kifāyatullāh said, "I recited Surah Ikhlāṣ three times and sent him the reward." Shaykh promptly exclaimed, "He is a non-Muslim Hindu! How is it permissible to send him rewards?!" Mawlānā replied, "I did not know. I was under the impression that he was a Muslim." He then asked Shaykh what to do next. Shaykh replied, "As it was done unknowingly, there is no harm. Otherwise, it would have been sinful. We should pray for his guidance."

THE PIOUS ARE SOFT NATURED

Once during Ramaḍān, I happened to again take Shaykh to the doctor. However, on this occasion it was just myself who accompanied Shaykh.

There were two roads that led to the clinic. One road was shorter than the other. The rikshaw rider decided to take the longer route. Shaykh said to him, "Take the shorter route. There won't be any traffic either." The rider replied, "The shorter route has more of an incline and I am fasting." Shaykh was moved by his statement and told him to take whichever route would be easier for him.

After the appointment, we mounted another rikshaw and Shaykh asked the rider his name. He said his name was Islām. Shaykh said, "You have a very good name. Do you fast?" He replied that he occasionally fasts. Shaykh advised him very politely to fast during Ramaḍān. Shaykh said, "Fast during the day and ride the rikshaw during the morning and evening when it is cooler. Do not over exert yourself. Whatever is destined for you, you will receive and Allah will place blessings in that income."

The evil eye is real and how to prevent it

He said: "The evil eye is proven from the Hadith. It has been narrated in the Hadith, 'The evil eye is real.' It really is a strange phenomenon. A man once saw my watch and he happened to like it. He cast the effects of the evil eye and the watch stopped working that very day. Had he said ماشاء الله لا قوة إلا بالله the effects of the evil eye would not have been cast. Whenever one sees something he likes, he should instantly recite the above *du'ā'*.

"My father taught me this in childhood. He used to tell me that if I saw something I admired, I should recite the above *du'ā'*. However, how can we explain this to people these days? What harm would be done by reading a small *du'ā'*?"

Some incidents regarding the evil eye

He said: "During childhood, a man once cast the evil eye upon me. The effect of this was that I was unable to digest food. This ill-effect remained with me for a very long time. This man had a son called Ilyās. For some reason, he removed Ilyās from his house. Ilyās set up his own hut. It was rather simple but one wall looked very elegant. My father went to Ilyās and said, 'Your wall is very beautiful!' The very same day, that wall collapsed.

"There is another incident of the same man. He had a beautiful horse. He was once riding and began to praise the horse. It instantly became sick and died. He also cast the evil eye on me. It was a wintery day and people were sitting around the fire warming themselves. That man was also there and I was sitting and eating a rice dish. I was a healthy child at the time. He cast the evil eye on me that day. He said to my grandmother, 'Aunt, what do you feed this child that he has become so healthy? Please do let me know.' From that day onwards, I constantly remained sick."

Everyone can cast the evil eye, and everyone can be affected by it

He said: "The evil eye is a very strange thing. Its effects work very fast. The evil eye can be cast by jinn and humans, and it can be cast upon the learned and unlearned alike. The evil eye of a companion was cast upon another companion; the narration has been reported in the *Muwaṭṭa'* of Imam Mālik. A companion who was extremely handsome was bathing. His name was Sahl ibn Ḥunayf ﵁. 'Āmir ibn Rabī'ah ﵁ saw his body and said, 'I have never seen a physique like this before.' The effects of the evil eye were so strong that he instantly became sick. He was unable to walk and lifting his head had become strenuous. The Prophet ﷺ was informed of this incident. The Prophet ﷺ treated him and thereafter said to 'Āmir ibn Rabī'ah ﵁, 'Why did you not say ماشاء الله لا قوة إلا بالله at that very moment?'"

I will not accept the gift of a person in debt

A person brought a bottle of drink for Shaykh as a gift. Shaykh refused to accept the gift saying, "I have come to know that you are in debt. How can I accept your gift?" The man replied, "I am not in debt." Shaykh then accepted the gift.

NB. It is of paramount importance that a person in debt works towards paying their debt off. It would be impermissible for such a person to host parties and spend money buying gifts for others.

Valuing even an insignificant gift

He said: "There was a pious man who would thank Allah immensely whenever someone would grace him with a gift, no matter how small or insignificant the gift may be. He would say, 'O Allah! It is you alone who has sent this to me. All praise is due to Allah. Another opportunity for renewal of the relationship with Allah has presented itself.'"

Mention of Shaykh's grandmother

He said: "My maternal grandmother was particularly strict in matters of studies. She would not show the slightest leniency. There are very few people like this, but this is how discipline is achieved."

Disagreement is fine, hostility is condemnable

He said: "It is not inappropriate for a student to disagree with a teacher, or a junior to disagree with a senior in a certain issue. This has always been common. However, the cause of our decline is that we have become hostile. We differ in such a hostile manner that enmity and pride is apparent. If differences are dealt with in a civil manner, in light of proper proofs and evidences, there would be no harm in differing even with seniors. However, mistakes are made from both sides. The one disagreeing does not maintain proper decorum and does not stay within the boundaries of etiquette and politeness, whereby the disagreement becomes hostile, and disrespect and enmity becomes apparent. The one whose opinion is differed with takes it as a personal assault and an attack on his integrity and character.

"Mawlānā Khalīl Aḥmad Sahāranpūrī ﵀ was once asked regarding a certain issue. In clear words he replied, 'This is my opinion on the matter and Mawlānā Yaḥyā's opinion is different to mine. He is sitting there, you may go and enquire from him.' Mawlānā Yaḥyā was the disciple and spiritual successor of Mawlānā Khalīl Aḥmad Sahāranpūrī ﵀. This is humility and impartiality. The disciple is disagreeing with his mentor, yet the mentor harbours no resentment or malice in his heart."

Mention of Qārī Sayyid Ṣiddīq Aḥmad Bāndwī ﵀

He said: "I will relate to you a miracle of Qārī Ṣiddīq Aḥmad Bāndwī ﵀. I had gone to Banda, and there were no seats available to reserve for the return leg of my journey. Mawlānā told a responsible person that if two seats became available, they would suffice for us. The poor man waited all day for some seats to become available. Eventually, only two tickets were cancelled making two seats available.

"As the departure time drew near, people gathered and wanted to bring a bench for Mawlānā to sit on. Mawlānā told them to place it further down the platform. They insisted that this was the place where the coach we were meant to board would stop. However, as Mawlānā had instructed them to place it further along the platform, they took it further along. When the train finally arrived, the coach we were meant to board promptly stopped at the place where Mawlānā had instructed for the bench to be placed.

"Mawlānā Ṣiddīq Aḥmad was an amazing person. The likes of him could not be found amongst his peers. When he comes here (to Saharanpur), he makes himself insignificant and conducts himself like a student. When I went to Hathaura, it becomes apparent that he is a great saint of Allah. People surround him from all sides. I have not seen this type of acceptance and love anywhere. With regards to the madrasa in Hathaura, it is as if divine light is raining upon it."

Shaykh's love for Mawlānā Ṣiddīq Aḥmad Bāndwī ﵀

Mawlānā Sayyid Ṣiddīq Aḥmad Bāndwī ﵀ once sent Shaykh a letter in which he wrote some couplets expressing his love and admiration for Shaykh. Shaykh would repeatedly read the letter and say, "I consider this to be a great honour for me and a means of salvation." Shaykh placed it under his pillow and would occasionally look at it. On one occasion, he asked for the letter and began weeping after reading it. He began to say, "Mawlānā Ṣiddīq Aḥmad surely loves me a lot. I too have great love for him and his children."

Once, after the completion of *Ṣaḥīḥ al-Bukhārī* in Hathaura, Mawlānā Ṣiddīq Aḥmad accompanied Shaykh to his village to visit Shaykh's father. Remembering this incident Shaykh remarked, "If Mawlānā did not have love for me, why would he accompany me to my village? It was only on account of me that he went to this small remote village."

On one occasion Shaykh said, "It seems as if Mawlānā Ṣiddīq Aḥmad receives divine inspiration. However, he conceals himself greatly. Once a professor came here who was very respectable and humble. Now, he is connected to Mawlānā Ṣiddīq Saab. I have no idea how Mawlānā pulls people towards himself. He is an extremely blessed person. The truth is that his shadow is over the whole vicinity." He then said to those present, "Value him and serve him while you can. You do not know now but you will soon realise who he is."

MAWLĀNĀ ṢIDDĪQ SAAB WAS WELL-READ

I had gathered some dictums of Mawlānā Ṣiddīq Aḥmad Bāndwī ؒ. I presented them before Shaykh so that he may review them. Shaykh was reading the dictums when he came upon an incident. Shaykh remarked, "It seems as if Mawlānā Ṣiddīq Aḥmad Saab was well-read. This incident is related in such-and-such a book and also in *Tanbīh al-Ghāfilīn*." I replied that Mawlānā Ṣiddīq Aḥmad Saab would keep books with him during his journeys. He would read *Tanbīh al-Ghāfilīn* and *Munabbihāt* by Hafiẓ ibn Ḥajar. Shaykh remarked, "*Munabbihāt* is not a very authentic book."

THE IMPORTANCE OF MAWLĀNĀ ṢIDDĪQ AḤMAD SAAB'S DICTUMS IN SHAYKH'S EYES

I presented Mawlānā Ṣiddīq Aḥmad Saab's dictums to Shaykh that I had very carefully compiled. After reviewing them, Shaykh advised that they should be properly edited. He went on to say, "Keep writing, I hope that they are published someday. Mawlānā's words were very effective."

I used to gather Shaykh's dictums too. Shaykh knew about this and once said to me, "The dictums you should be compiling, you do not compile and yet you are here gathering my utterances. Mawlānā Ṣiddīq Aḥmad Saab's words are very effective and I have great admiration and love for him. Mawlānā Mu'īnullāh was saying that he is the only central individual remaining from our elders. Mufti Maḥmūd Gangohī Saab ؒ also has a great affinity to him and praises him excessively. It would be wonderful if his lectures were transcribed and published."

THE IMPORTANCE OF ḤAKĪMUL UMMAH MAWLĀNĀ ASHRAF 'ALĪ THĀNWĪ'S DICTUMS

I began compiling the dictums of Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ؒ on various topics. I made a comprehensive index of these and sent it to Shaykh who was extremely pleased at seeing it. He went on to say, "Have you shown this to Mawlānā Ṣiddīq Aḥmad Saab? You should let him review it. I hope that it is published soon. This is something that even we

can benefit from. There are vast amounts of knowledge in the statements of Ḥaḍrat Thānwī ؒ, and every statement is filled with some wisdom or advice." I replied that I intended to give general permission for its publication and that I would not reserve the rights of the book. Shaykh remarked, "This is the way of our elders. There is no such thing as reserving rights." In another gathering Shaykh enquired, "How much costs will be involved in its publication? I would like to contribute too."

THE IMPORTANCE OF SHĀH 'ABD AL-'AZĪZ'S DICTUMS

I once told Shaykh that I had similarly compiled and edited the dictums of Shāh 'Abd al-'Azīz ؒ that had previously been published by the name of *Kamālāt-e-Azīzī*. However, there were some issues in it that could lead to confusion in matters of belief and thus, I had removed all such statements. I had organised all the statements according to topics of jurisprudence. Shaykh remarked, "In actual fact, there is doubt in the authenticity of such statements and their ascription to Shāh 'Abd al-'Azīz ؒ. The rigorous editing that took place by Ḥaḍrat Thānwī ؒ was not done here."

By the grace of Allah, the dictums of Shāh 'Abd al-'Azīz that I was working on were finally published by the name 'The scholarly and jurisprudential dictums of Shāh 'Abd al-'Azīz'. Shaykh was extremely pleased when he saw the work and would keep it close to him. Some scholars came to visit Shaykh from South Africa or the United Kingdom and they liked the book. They asked Shaykh for it so Shaykh gave it to them.

The driving factor behind this work was when during my student days at Dārul 'Ulūm Nadwatul Ulama I would regularly attend the gathering of Mawlānā Sayyid Abū 'l-Ḥasan 'Alī Nadwī ؒ after *'Ishā'*. It was during those days that the fifth volume of 'Saviours of the Islamic Spirit' was being compiled, which consists of the chapters on Shāh Walīullāh Saab ؒ and Shāh 'Abd al-'Azīz ؒ. For this reason, Mawlānā had taken *Kamālāt-e-Azīzī* from the library and would read some anecdotes from this book in his gathering after *'Ishā'*. I saw our librarian Mawlānā Sayyid Murtaḍa Saab outside Mawlānā's room returning this book to the library. I took it from his hands and began reading it. It consisted a great deal of useful information. However, there was much that could be questioned therein too. It was in need of being edited and scrutinised and therefore, I started the work right away. By the grace of Allah, this work was completed and the aforementioned dictum is with regards to this book. I presented the manuscript of this to Mawlānā Sayyid Abū 'l-Ḥasan 'Alī Nadwi رحمه الله that he may write a foreword. He was extremely preoccupied during those days as there was a seminar that was due to take place. He wrote the following reply:

"I received your letter dated 1st November. Thereafter, I was extremely preoccupied in preparations for the seminar. After the seminar, I was extremely fatigued and I am feeling increasingly weak. Very soon I am due to travel to *Hijāz*. For these reasons, I am unable to give you a scholarly and well researched reply. I am extremely pleased with your works. May Allah accept them from you. At this time, I am unable to research anything nor give you a lengthy reply. Please suffice on our happiness and *du'ā*."

Abū 'l-Ḥasan 'Alī Nadwi
20th November 1997

ADVICE FOR THOSE THAT STAY IN THE SERVICE OF THE PIOUS

Shaykh once said to me, "You stay very close to Mawlānā Ṣiddīq Aḥmad and you serve him. You should not have a desire for anything and do not frequent him with the intention of eating good food. This is the downfall of many that stay in the company of the pious and scholars. Even if Mawlānā tells you to eat anything you wish, do not do so and do not even taste it. If Mawlānā feeds you something with his own hands, that is a different matter and you should take it. Heed my words otherwise you will regret for the rest of your life.

"There was a student that was extremely pious and would engage in a lot of *dhikr*. However, he was spoilt in this manner and the matter has become such that he is neglectful of the remembrance of Allah. Please make *du'ā* for him.

"Mawlānā Ḍiyā' Saab told me that I should eat as much refined butter (ghee) and sugar as I want. However, he had not ever tasted it."

ONE MAN SHOULD NOT HAVE TWO SPIRITUAL MENTORS

Shaykh once told me, "You should not have come here at this time. You should rather have stayed in the company of Mawlānā Ṣiddīq Aḥmad Saab and been of assistance to him. This spiritual relationship between a mentor and disciple does not accept partnership and therefore, no person should have two spiritual mentors."

My spiritual mentor was Mawlānā Ṣiddīq Ahamd Saab. I stayed in the company and service of Shaykh Yūnus under the instruction of Mawlānā Ṣiddīq Ahmed, and thereafter, I would always seek his permission when I wished to visit Shaykh. What Shaykh mentioned in the previous statement is based on precaution.

DO NOT COMPARE YOURSELF TO THE PIOUS

Shaykh once said to me, "Do not compare yourself to Mawlānā Ṣiddīq Aḥmad. He had made a lot of sacrifices initially and thereafter, he was graced by Allah. He also has the added blessing of being from the family of the Prophet ﷺ. Do you not see how much acceptance and love he has amongst the people that they surround him from all sides wherever he goes? This is all from Allah."

THE TWELVE TASBĪḤ ARE SUFFICIENT FOR A PREOCCUPIED SCHOLAR

Shaykh once asked me, "Why do you not make *dhikr* with the name of Allah? I don't know why Mawlānā Ṣiddīq Aḥmad hasn't instructed you with this yet? Possibly because of your preoccupations and the situation over there, or possibly some other reason." Shaykh then went on to mention the benefits of audible dhikr.

I asked, "Is this the objective?" Shaykh replied, "It is not the objective but it is a means of reaching the objective." I asked, "What is the real objective?

Is it ease of mind and devotion?" He replied, "No, the real objective is to establish a connection with Allah. However, when one remembers Allah in this manner and the effect of the *dhikr* reaches the heart, a special condition and heat envelopes the heart, which then makes the love of Allah impressed within the heart. Some hearts are affected easily and he becomes successful after a short while, whilst others may take slightly longer. The objective still remains the same and that is to establish a connection with Allah within the heart. Without that, the heart becomes negligent. The benefit of *dhikr* in the aforementioned way is that the heart constantly remains in the remembrance of Allah and does not become negligent. This is a means of treatment. For example, if you wish to wash clothes then placing them in the water will merely make them wet. You will also need to utilise your hands otherwise, you will not achieve your goal. Think of it with this example."

NB. After this incident, I enquired regarding *dhikr* from Mawlānā Ṣiddīq Aḥmad Saab and sought permission for more than just the twelve *tasbīḥ*. I also enquired regarding audible *dhikr*. My spiritual mentor Mawlānā Ṣiddīq Aḥmad Saab replied with the words of Ḥakīmul Ummah Mawlānā Ashraf ʿAlī Thānwī ﵀, "The twelve *tasbīḥ* is sufficient *dhikr* for a preoccupied scholar and teacher. It is also not necessary to move the head during *dhikr*. It is sufficient to complete the *dhikr* briefly in a low voice."

HOW MUCH DHIKR SHOULD BE DONE AND HOW IT SHOULD BE DONE

On one occasion, Shaykh enquired how much *dhikr* I do. I replied that I complete the twelve *tasbīḥ*. He asked, "All in twenty minutes?!" Thereafter he said, "That amount of *dhikr* should be done that the power of recollection is achieved. As long as you remain here, complete your *dhikr* in the way I show you." I said, "I initiated *dhikr* under the supervision and instruction of my mentor Mawlānā Ṣiddīq Aḥmad Saab."

During the last ten days of Ramaḍān while in the state of *Iʿtikāf*, Shaykh once said to me after *ʿAṣr Ṣalāh*, "Zayd, you should also do some *dhikr*." I enquired, "How should I do *dhikr*?" Shaykh made me sit beside him and said, "Do as I do." I asked, "Should I shake my head like others are doing?" He replied, "Do as I do." Thereafter, he said, "Now do your *dhikr* like this."

NB. At that time, Shaykh used to do audible *dhikr* while Mawlānā Ṣiddīq Aḥmad Saab ﵀ used to do *dhikr* in a low voice without shaking his head.

THE BENEFIT OF DHIKR IN A PARTICULAR MANNER

He said: "The remembrance of Allah is a very great thing and the essence of *dhikr* is that which is also from the heart, i.e. the heart is occupied in *dhikr* as well as the tongue. The heart should be ever-present. The manner in which the Sufi saints, especially those of the Chishti order prescribe *dhikr*, for example sitting cross legged and engaging in *dhikr* in an audible voice, is because the chest becomes straight and the limbs become loose when sitting in this manner. To draw the attention of the heart towards the *dhikr* is easy in this position and it facilitates focusing one's attention to Allah. All these things are the remedies of the saints and scholars and it is not necessary to maintain a particular position during *dhikr*. One should remember the pure name of Allah in all conditions whether walking or sitting. It should however be done with the presence of the heart."

Shaykh once told a person, "If you find no time for *dhikr*, then you should complete it while driving, while travelling or even walking. The blessings of this will also become apparent."

WHY THE TWELVE TASBĪḤ IS NOT AN INNOVATION

I asked Shaykh, "The twelve *tasbīḥ* that the saints practice is not established from the Prophet ﷺ or the companions. It has not been reported in any Hadith and nor is it a Sunnah. Why do they then practice it? Some people have called it an innovation." Shaykh replied, "The original *dhikr* is that which is established from the Sunnah. This *dhikr* that is prescribed is for the purpose of cure and remedy. It is known as primary or uncompounded *dhikr*. Those *adhkār* that have been mention in the Hadith are generally made up of many words and they are known as compounded *dhikr*. For example:

سبحان الله والحمد لله ولا إله إلا الله والله أكبر، سبحان الله وبحمده سبحان الله العظيم، لا إله إلا الله وحده لا شريك له الخ، لا حول ولا قوة إلا بالله العلي العظيم

These are all compounded *dhikr*. Each *dhikr* has its own effect and speciality. The speciality and divine light that is found in uncompounded *dhikr* like الله الله الله will not be found in any other *dhikr*. The condition that will come over the heart with this *dhikr* cannot be achieved with any other. It is known from experience that this type of *dhikr* is beneficial and it is for this reason, that the Sufis and the saints have adopted this style of *dhikr*." I enquired, "Is the condition that comes over the heart the objective? Ḥaḍrat Thānwī ﵀ has stated in one place that it is not the objective." Shaykh replied, "It is definitely not the objective but it surely assists in attaining the objective." I enquired, "What then is the final objective?" Shaykh explained, "The real objective is to have a deep and strong connection with Allah and these uncompounded *adhkār* assist in achieving that. The companions had no need for them because they had achieved that connection through the blessings of the Prophet's company and we are unable to achieve it after much striving. That is why they never needed it and we do."

NB. Mawlānā Rashīd Aḥmad Gangohī ﵀ and Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ﵀ have expressed the same in similar words.

The explanation of the prohibition of having multiple spiritual mentors

Shaykh once said to me, "While you stay here, you should conduct your *dhikr* as I instruct you. Otherwise, what would be the benefit of your coming? You should achieve something by coming." I asked, "Is this not equivalent to taking multiple spiritual mentors? I complete my dhikr as instructed by Mawlānā Ṣiddīq Aḥmad Saab." Shaykh replied, "This is not the meaning of having two spiritual mentors. Other *adhkār* can be adopted. I personally recite many *adhkār* of the Naqshbandi order that my mentor never instructed me. It seems as if Mawlānā has not read much of the books of *taṣawwuf* and therefore, is not able to instruct you accordingly."

The importance of reciting Munājāt-e-Maqbūl

I mentioned to Shaykh that Mawlānā Ṣiddīq Aḥmad Saab sometimes recites *Munājāt-e-Maqbūl*. However, he had not instructed me to do so and for that reason, I do not recite it. Shaykh retorted, "Are there any limits to this type of ignorance? Do you expect him to tell you everything? Take the initiative to ask him and begin reading it."

The struggles of Mawlānā Ṣiddīq Aḥmad Bāndwī

I said to Shaykh, "Mawlānā Ṣiddīq Aḥmad Saab himself only completes the twelve *tasbīḥ* and he does not engage in *dhikr* for too long." Shaykh replied, "His circumstances are different. In the initial stages, Ḥaḍrat Nāẓim Saab (Mawlānā As'adullāh Saab ﵀) made him undergo many spiritual exercises. Thereafter, he reached the state of complete devotion. A minimal amount of *dhikr* is sufficient for him to now reach that state. Moreover, he excessively recites the Qur'ān and the greatest degree of devotion is attained through the recitation of the Qur'ān. This is due to the fact that this is compounded *dhikr*, while all others are uncompounded and primary. For this reason, he is able to achieve ease of mind and devotion very quickly."

That amount of dhikr should be completed whereby the power of remembrance is achieved

I asked, "If a person does not do any of the above and only suffices on the twelve *tasbīḥ*, will there still be any deficiency?" Shaykh replied, "There will still remain a deficiency for that person that is unable to achieve the stages of devotion and proficiency in remembrance from these *adhkār*."

I asked, "What is this proficiency in remembrance?" Shaykh replied, "When one is conscious of Allah at all times. For example, if a person has a headache, they may continue to speak and eat, but they will still be conscious of their headache. Likewise, if a person is able to stay mindful of Allah at all times, then he has reached the level of proficiency in mindfulness.

One person may be able to memorise the Qur'ān by merely reciting it once, while it may take another person twenty times to memorise it. This person's memory is weak and he will be required to revise it twenty times. It is not sufficient for him to copy the first person. Without excessive *dhikr*, heat cannot be produced in the heart. Mawlānā Ṣiddīq Aḥmad Saab's own mentor used to do excessive *dhikr*."

He said: "If a person acquires mindfulness of Allah through *dhikr*, then this is a very great blessing. Mawlānā As'adullāh Saab رحمه الله used to say, 'Whatever I have achieved is through the blessings of لا إله إلا الله.'"

MENTION OF MY FATHER

I mentioned to Shaykh, "My father was first affiliated to a Naqshbandi mentor who was slightly inclined to innovations. Thereafter, he disassociated himself and became connected with Mawlānā Ṣiddīq Aḥmad Saab. Now, my father himself says, 'I now have more peace and tranquillity than before.'" Shaykh said, "He must be saying that because things must be easier now." I replied, "It is not the case. He was not punctual with *Tahajjud* before but now he is extremely particular about it. He is regular with his *dhikr*, recitation of *Munājāt-e-Maqbūl* and also daily recitation of one *juz'* of the Qur'ān. He never misses this." Shaykh said, "Then this is the blessing of Mawlānā Ṣiddīq Aḥmad Saab and nothing else."

MAWLĀNĀ ṢIDDĪQ SAAB HAD A VERY STRONG CONNECTION WITH ALLAH

He said: "It seems as though Mawlānā Ṣiddīq Aḥmad Saab had a very strong connection with Allah. Electricity would be very intermittent in Hathaura. On one occasion Mawlānā 'Alī Mian Saab رحمه الله went to Hathaura and I also stayed for twenty-four hours. The electricity never cut off for the entire duration. This is all through the blessings of Mawlānā's *du'ā'*."

THE BLESSING IN MAWLĀNĀ ṢIDDĪQ AḤMAD SAAB'S TIME

He said: "Mawlānā Ṣiddīq Aḥmad Saab is able to accomplish many things at the same time; he organises four gatherings in the Bundelkhand region in a year and sends out groups in *Tablīgh*, he runs his own madrasa, he goes on establishing many *makātib*, he participates in seminars, he resides on the local panchayat council board and arbitrates their issues, he is proactive in the *khanqah* and very covertly converts many non-Muslims to Islam. Which facet of this religion is there that he is not involved in? He is able to achieve all of this through the blessing of his sincerity and from being from the progeny of the Prophet ﷺ. Allah will take work from whomsoever he wishes. It is as though his body is made of metal and he does not tire."

MENTION OF MAWLĀNĀ ṢIDDĪQ AḤMAD SAAB'S FATHER

He said: "When I visited the grave of Mawlānā Ṣiddīq Saab's father, I perceived that he was also a very great saint. I therefore mentioned to Mawlānā that some sort of a symbol should be placed at the grave so that people could benefit. Mawlānā replied, 'I was also thinking the same but I never did so out of fear that people may engage in innovations in the future.'"

REMEMBRANCE OF MAWLĀNĀ 'ALĪ MIAN AND SHAYKH ZAKARIYYĀ رحمه الله

He said: "Mawlānā 'Alī Mian is the greatest historian of this time. He has surpassed all of his contemporaries."

He said: "No other scholar reached the age that Shaykh Zakariyyā reached, and none of my elders achieved the fame and acceptance that he achieved."

A PERSON CONSTANTLY SINGS THE PRAISES OF THOSE FROM WHO HE BENEFITTED

On one occasion, Shaykh was excessively remembering and speaking of Shaykh Zakariyyā رحمه الله and he said, "I will forever continue to remember Ḥaḍrat." I began thinking to myself why I do not possess the same admiration and love for Shaykh Zakariyyā رحمه الله. Shaykh explained, "A person sings the praises of where he gained from. The Naqshbandi saints sing the praises of the Naqshbandi path as they benefitted from it. This is a natural thing."

He said: "If you wish to see the blessings of Ḥaḍrat Nāẓim Saab ؒ, then look only towards Mawlānā Ṣiddīq Aḥmad Saab."

An amazing miracle of ʿAllāmah Anwar Shāh Kashmīrī

He said: "I heard an incident regarding ʿAllāmah Anwar Shāh Kashmīrī ؒ from a very reliable source. I am mentioning my sources because people are astonished by the incident. ʿAllāmah Anwar Shāh Kashmīrī ؒ was once travelling in a car and the vehicle ran out of fuel. He asked for a bucket of water to be brought upon which he read something and blew into it. He ordered for it to be filled into the car, and the car started running smoothly again."

NB. These types of extraordinary events are known as *karāmāt*. These types of miracles occur at the hands of Allah's pious slaves when Allah wishes. They do not occur as and when a person wishes, but rather when Allah allows them to occur. This is the belief of the *Ahl as-Sunnah wa 'l-Jamāʿah*.

Mention of Mawlānā Abrārul Haq Saab

He said: "Allah is taking great work from Mawlānā Abrārul Ḥaq Saab in the fields of *tajwīd* and propagation of the Sunnah. This can be gauged by looking at how many *makātib* have been established by Mawlānā and how many branches there are that are connected to Daʿwatul Haq, Hardoi. How many children are learning to recite the Qur'ān correctly with *tajwīd* at one time? Similarly, how many madrasas and *makātib* have been established in Hyderabad, South Africa and United Kingdom by those affiliated to Mawlānā and they are teaching according to the Hardoi system with proper *tajwīd*? This is all the good influence of Mawlānā Abrārul Ḥaq Saab. At any given time, how many children are learning the Qur'ān, how many teachers are teaching and how much reward must Mawlānā be receiving for all of this?"

NB. This is the way of our elders that they value and praise the accomplishments and religious services of others and also their own contemporaries. Shaykh never had an intimate relationship with Mawlānā Abrārul Ḥaq Saab ؒ. Shaykh disagreed with Mawlānā Abrārul Haq Saab's approach in some issues. However, despite everything, their hearts were still connected and Shaykh had appreciation for Mawlānā's religious services. Whenever he would speak of Mawlānā, he would speak well of him.

Mention of Mawlānā Asʿadullāh Saab

He said: "Mawlānā Asʿadullāh Saab was extremely affectionate towards me. I have seen Mawlānā many times in my dream during this illness of mine. I once fell sick while Ḥaḍrat was alive. I sent a message to Ḥaḍrat and Ḥaḍrat replied, "I am not unmindful of you." When he said this, I started sweating profusely and regained my health instantly." (Mawlānā Asʿadullāh Saab must have made duʿā' for Shaykh's health.)

"I once had a reaction to an injection which troubled me immensely. I informed Ḥaḍrat who said, "There is nothing there." I instantly became better. I was administered this particular injection later on in life and had the very same reaction to it. I was greatly troubled because of it and had to seek a separate cure for the reaction.

"On one occasion, I was sitting up late and reading. I slept late and my eyes opened at the time for *Tahajjud*. I thought to myself now that I'm awake, I should perform some *nawāfil*. After performing the *nawāfil*, I once again fell asleep. When five minutes remained for *Fajr Ṣalāh*, I saw Ḥaḍrat in my dream telling me, 'Wake up Yūnus, Jamāʿah is about to begin.'

"I once came late for *Ṣalāh* and I had missed one or two *rakaʿāt*. Ḥaḍrat looked back and his eyes fell on me. He began to say, 'If the elders come late for *Ṣalāh*, they should also be reprimanded.' Thereafter, I became very particular about joining *Ṣalāh* with the first *takbīr*."

Punctually attending Nāẓim Saab's gathering

He said: "I used to punctually attend Nāẓim Saab's gathering every day. After his demise, I saw him in a dream and he was saying, 'You used to come running to me every day. Now that I'm laying here, why is it that you never come?' I went to visit his grave the very next day. I could not see him but it was as if we were facing each other.

"In this sickness, I see Ḥaḍrat Shaykh ﷺ very often too. It seems as though souls remain informed of the condition of their acquaintances. However, as this is not proven from authentic narrations, it cannot be said with authority."

MENTION OF MAWLĀNĀ WAQĀR AḤMAD SAAB

He said, "Mawlānā Waqār Saab is an expert in the science of inheritance. He is distinguished from others in his knowledge of the field. There are others with an exceptional understanding, but the prowess Mawlānā has is not possessed by any other."

NB. Mawlānā Waqār Aḥmad Saab was from the senior lecturers and administrators of Maẓāhir 'Ulūm, Saharanpur. However, Shaykh had very minimal interaction with him and their temperaments were totally different. They were worlds apart. Despite this, Shaykh mentioned his excellence so that those present would recognise his abilities and benefit from him. By the grace of Allah, I also studied *Sirājī* with Mawlānā Waqār Aḥmad Saab. He was an expert in the science of inheritance. Some of his students gathered his lectures and compiled them in the form of a book which would be greatly benefitted from.

FORGETFULNESS IS NOT A DEFECT, MANY GREAT SCHOLARS ALSO MADE MISTAKES

He said: "Many great people also make mistakes as every person is prone to forgetfulness. Shortly after I had graduated, a very prominent Mufti wrote a verdict to which I replied that it was incorrect. After investigating the matter, he retracted his fatwa. There was another prominent Mufti that could not make sense of a passage in *Shāmī*. He was insistent that the explanation was as he thought, but I thought otherwise. After further investigation, it turned out that what I had explained was correct. However, this is nothing to be proud of as every person is prone to error."

SHAYKH'S INTEREST IN KNOWLEDGE DURING CHILDHOOD

He said, "I was very studious during my childhood. I would read every book that I could get my hands on. I would go to the Mosque before anyone else on Friday and begin reading the *khuṭbah*. On one occasion when I was approximately eight or nine years of age, there was no one to render the *khuṭbah*. The congregation was of villagers that were totally unaware of basic knowledge. My late grandfather told me to go forward, so I hastily recited the *khuṭbah* while another person performed the *Ṣalāh*. No one was as elated by this incident as my grandmother. My grandfather congratulated me saying, 'You recited it perfectly only hesitating in one place.' I naturally had the ability in me from childhood to correctly read Arabic."

NB. Shaykh was a small child at the time of this incident and the people of the village were unaware of basic rulings. However, the *khuṭbah* of a minor will not suffice as it is a condition for the validity of the *Ṣalāh*.

THE WONDERS OF ALLAH'S CREATION

He said: "The eyes are a great blessing of Allah and they are the most delicate and valuable part of the human body. For this reason, Allah has made such arrangements for its protection and preservation. The eyes are place inwards with the eyelashes covering them. There are then the eyelids and eyebrows for added protection. The eyes are also protected by two strong bones above and below. All these levels of protection are constantly protecting the eyes. If someone was to attack the eye, they would first have to get past all of these layers of protection.

"In the same way the eardrum is extremely delicate. Allah has created the ear in such a way that nothing easily enters the ear canal. Similarly, Allah has placed the brain in an extremely secure place. These are all wonders of Allah's creation."

A WRETCHED MUFTI

He said: "Nowadays, the state of some Muftis is lamentable. One man divorced his wife and became distressed. He coincidentally met a Mufti that

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A WRETCHED MUFTI

He said: "Nowadays, the state of some Muftis is lamentable. One man divorced his wife and became distressed. He coincidentally met a Mufti that told him that it would only cost him five hundred rupees to have his wife back. He obliged and the Mufti wrote a fatwa in his favour. This Mufti is perhaps still alive. If one does not have the fear of Allah, then all is lost."

ISSUING VERDICTS IS A VERY DELICATE MATTER

He said: "Issuing verdicts is a very delicate matter. I have never had a great inclination towards issuing fatwas. I was once given a fatwa to write. I sat in the Dārul Iftā', opened *Mishkāt al-Maṣābīḥ* and wrote the fatwa from a Hadith. Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ﵀ had a greater affinity to Fiqh and I have a greater affinity to Hadith, and thereafter to the Sufi Saints."

NB. Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ﵀ had a greater affinity to Fiqh. The reason for this was that Allah intended to utilise him for the revival of this religion and for the reformation of the masses. The knowledge of Fiqh is required greatly for the reformation of worship and social life; rather, reformation of the masses depends on it. For this reason, Ḥakīmul Ummah ﵀ had a greater affinity to Fiqh contrary to Shaykh. Every person's field of work is different and requirements differ based on the field.

'ALLĀMAH ANWAR SHĀH KASHMĪRĪ AND SHAYKH'S OPINION REGARDING THE AUTHOR OF BAḤR AR-RĀ'IQ AND 'ALLĀMAH IBN AL-HUMĀM

He said: "I have great admiration for 'Allāmah Anwar Shāh Kashmīrī ﵀. However, 'Allāmah said that 'Allāmah Ibn Nujaym's status is higher than that of Ibn al-Humām. He affords the author of *Baḥr* the status of Faqīh an-Nafs. I am unable to digest this. Amongst other jurists, Ibn al-Humām's knowledge of Hadith is of a far greater level. For this reason, Ibn al-Humām's status is much higher than that of Ibn Nujaym in my opinion. Of an even greater calibre than Ibn al-Humām, are the authors of *al-Hidāyah* and *al-Qudūrī*. Ibn al-Humām came much after them."

SHAYKH'S CRITICISM OF SOME OF 'ALLĀMAH SHAMI'S VIEWS

He said: "'Allāmah Shāmī has stated that placing flowers upon graves is permissible. He also took the incident of the *Ka'bah* moving to a saint in a literal sense. However, it cannot be held in its apparent meaning. I had to add a marginal note upon this. If this was the case, then why did the *Ka'bah* not move towards the Prophet ﷺ at the time of *Ḥudaybiyyah*? Who was a greater saint than the Prophet ﷺ? In actual fact, a manifestation of the *Ka'bah* became visible which people are unable to understand and we cannot comprehend. It has been recorded in books and 'Allāmah Shāmī took this manifestation in a literal sense. For this reason, I do not consider the deductions of latter-day scholars to be very reliable. I do not refer to these books much. I prefer to refer directly to the *Mabsūt* of Sarakhsī. The deductions and conclusions of latter-day jurists were not considered as strong proofs and evidences by Mawlānā Khalīl Aḥmad Sahāranpūrī ﵀ and Mawlānā Rashīd Aḥmad Gangohī ﵀. This does not infer that all of their findings were incorrect. However, they erred in a few places."

NB. 'Allāmah Shāmī has made an analogy between placing flowers on graves and a Hadith in which mention is made of planting a small branch upon the grave. The Hadith is well-known. Striking an analogy with this Hadith, 'Allāmah Shāmī states that it is permissible to place flowers on a grave. The text is as follows:

أَقُولُ: وَدَلِيلُهُ مَا وَرَدَ فِي الْحَدِيثِ «مِنْ وَضْعِهِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - الْجَرِيدَةَ الْخَضْرَاءَ بَعْدَ شَقِّهَا نِصْفَيْنِ عَلَى الْقَبْرَيْنِ اللَّذَيْنِ يُعَذَّبَانِ». وَتَعْلِيلُهُ بِالتَّخْفِيفِ عَنْهُمَا مَا لَمْ يَيْبَسَا: أَيْ يُخَفَّفُ عَنْهُمَا بِبَرَكَةِ تَسْبِيحِهِمَا؛ إذْ هُوَ أَكْمَلُ مِنْ تَسْبِيحِ الْيَابِسِ لِمَا فِي الْأَخْضَرِ مِنْ نَوْعِ حَيَاةٍ؛ وَعَلَيْهِ فَكَرَاهَةُ قَطْعِ ذَلِكَ، وَإِنْ نَبَتَ بِنَفْسِهِ وَلَمْ يُمْلَكْ لِأَنَّ فِيهِ تَفْوِيتَ حَقِّ الْمَيِّتِ. وَيُؤْخَذُ مِنْ ذَلِكَ وَمِنْ الْحَدِيثِ نَدْبُ وَضْعِ ذَلِكَ لِلِاتِّبَاعِ وَيُقَاسُ عَلَيْهِ مَا اُعْتِيدَ فِي زَمَانِنَا مِنْ وَضْعِ أَغْصَانِ الْآسِ وَنَحْوِهِ، اهـ

Our scholars have not accepted this analogy of 'Allāmah Shāmī, as the intention with which people place flowers on graves is out of reverence for the deceased, and not with the intention of lightening the punishment through the *dhikr* of the plant. Our scholars have not accepted this analogy based on the fact that it may also cause corruption in beliefs. It is upon this analogy that Shaykh directed his criticism.

As for the second issue, it is with regards to establishing of lineage in an instance where the husband and wife remained apart after being married, and the wife gives birth to a child within six months of the marriage. This child will be considered to be the husband's as long as he does not dispute it, as it is possible for the husband to have gone to his wife miraculously. With regards to establishing of lineage, the Shariah has taken into consideration even less likely scenarios as long as the husband does not dispute the paternity. To prove this point, 'Allāmah Shāmī states the belief of the *Ahl as-Sunnah wa 'l-Jamā'ah* that the *Ka'bah* can miraculously be moved towards a pious slave of Allah so that he may view it, while it may be impossible for others to see. Nothing is above the power of Allah. 'Allāmah Shāmī has considered this to be a miracle of the pious and Shaykh has directed his criticism towards this. The text of 'Allāmah Shāmī is as follows:

كَتَزَوُّجِ الْمَغْرِبِيِّ بِمَشْرِقِيَّةٍ بَيْنَهُمَا سَنَةٌ فَوَلَدَتْ لِسِتَّةِ أَشْهُرٍ مُنْذُ تَزَوَّجَهَا لِتَصَوُّرِهِ كَرَامَةً، أَوْ اسْتِخْدَامًا

قَالَ: وَالْإِنْصَافُ مَا ذَكَرَهُ الْإِمَامُ النَّسَفِيُّ حِينَ سُئِلَ عَنْ مَا يُحْكَى أَنَّ الْكَعْبَةَ كَانَتْ تَزُورُ وَاحِدًا مِنْ الْأَوْلِيَاءِ

هَلْ يَجُوزُ الْقَوْلُ بِهِ؟ فَقَالَ: نَقْضُ الْعَادَةِ عَلَى سَبِيلِ الْكَرَامَةِ لِأَهْلِ الْوِلَايَةِ جَائِزٌ عِنْدَ أَهْلِ السُّنَّةِ. اه.

قَالَ الْعَلَّامَةُ ابْنُ الشِّحْنَةِ: قُلْت: النَّسَفِيُّ هَذَا هُوَ الْإِمَامُ نَجْمُ الدِّينِ عُمَرُ مُفْتِي الْإِنْسِ وَالْجِنِّ رَأْسُ الْأَوْلِيَاءِ

فِي عَصْرِهِ. اه. وَعِبَارَةُ النَّسَفِيِّ فِي عَقَائِدِهِ: وَكَرَامَاتُ الْأَوْلِيَاءِ حَقٌّ

MENTION OF QĀḌĪ 'IYĀḌ AL-MĀLIKĪ

He said: "Many commentators of Hadith quote from other sources. However, this old man is marvellous. He goes on writing as if knowledge is pouring forth from within him. It seems as though an ocean of knowledge is flowing. He has splendid authority." I asked, "Whom do you refer to?" Shaykh replied, "Qāḍī 'Iyāḍ ﷺ."

MENTION OF THE COMMENTATOR OF MUNYAT AL-MUṢALLĪ

He said: "The commentators of *Munyat al-Muṣallī* are two; the first is Ibn Amīr al-Ḥāj al-Ḥalabī and the second is Burhān Ibrāhīm al-Ḥalabī. Both are students of Ibn al-Humām and both are great scholars."

MENTION OF MULLĀ 'ALĪ AL-QĀRĪ AND MUFTI SHAFĪ' SAAB

He said: "Allah granted Mullā 'Alī al-Qārī ﷺ such acceptance that although many people wrote commentaries on *Mishkāt*, none have the status that *Mirqāt* holds. The benefit people gain from *Mirqāt* is not gained elsewhere. Likewise, Mullā 'Alī Qārī's commentary of *Shamā'il Tirmidhī* named *Jam'ul Wasā'il* is also exemplary. There is no alternative for it. The same can be said about his commentary on the *Nukhbah*. People all over benefit from his books which is an attestation to his sincerity. He also wrote a commentary on *al-Wiqāyah* called *Sharḥ an-Niqāyah*, which is also an excellent commentary. He has substantiated all issues from the Hadith. If I had things my way, I would have removed *Sharḥ al-Wiqāyah* from the syllabus and put *Sharḥ an-Niqāyah* in its place.

"Likewise, look at Mufti Shafī' Saab ﷺ and how much acceptance Allah granted his exegesis of the Qur'ān, *Ma'āriful Qur'ān*. Many have written an exegesis of the Qur'ān by the name of *Ma'āriful Qur'ān*, and many more have written an exegesis of the Qur'ān, but the acceptance that was granted to Mufti Shafī' Saab's *Ma'āriful Qur'ān* is an attestation to his sincerity."

MENTION OF SOME BOOKS OF FATĀWĀ

He said: "Older *Fatāwā* like *Fatāwā Sirājiyyah* and *Khulāṣatul Fatāwā*, take precedence over more recent *Fatāwā*. *Fatāwā Mahdawiyyah* is not altogether reliable. However, some things are reliable. Issues that are not clarified elsewhere but clarification is found in it, will be considered reliable."

MENTION OF QĀḌĪ KHĀN & THE AUTHOR OF AL-HIDĀYAH

He said: "Some people have regarded Qāḍī Khan and the author of *al-Hidāyah* to be of the same calibre. Allah has granted the author of *al-Hidāyah* amazing acceptance. What sincerity he must have written the book with that since it was written, it has been studied hundreds of thousands of times."

MENTION OF SHARḤ AL-WIQĀYAH & SHARḤ AN-NIQĀYAH

He said: "Thousands of mistakes can be found in *Sharḥ al-Wiqāyah*, whereas the same cannot be said about *al-Hidāyah*. If I had things my way, I would have removed *Sharḥ al-Wiqāyah* from the syllabus and put *Sharḥ an-Niqāyah* in its place. There are *Aḥādīth* and very strong evidences and proofs inside *Sharḥ an-Niqāyah*. However, the nature of people is that they do not easily accept change and will hold on to what has been practiced upon. They do not take into consideration the greater good that may come out of change."

AL-BARĪQAH SHARḤ AṬ-ṬARĪQAH

I once asked Shaykh regarding Abū Saʿīd al-Khādimī al-Qawnawī's book *Al-Barīqah Sharḥ aṭ-Ṭarīqah*. Shaykh replied, "The original book is *aṭ-Ṭarīqah al-Muḥammadiyyah*. Abū Saʿīd wrote a commentary of it and his name is found amongst the jurists. He is however slightly inclined towards innovations."

ʿALLĀMAH SHĀṬIBĪ'S BOOK AL-ʾIʿTIṢĀM

He said: "ʿAllāmah Shāṭibī's book *al-ʾIʿtiṣām* is an excellent book on the topic of sunnah and innovations. He has adopted a harsh stance in some places but overall, it is an excellent work."

THE BLESSINGS OF PLACING TRUST IN ALLAH

He said: "Whatever is placed in the trust of Allah, Allah will surely safeguard it. I had a friend who once went to the mosque to perform *Ṣalāh*. His trouser was impure and as it is not permissible to take an impure garment into the mosque, he removed the trouser and placed it outside the mosque. He then went into the mosque and peacefully performed his *Ṣalāh*. When he returned, he found his trouser untouched."

HAJ IS THE WORSHIP OF TRUE LOVERS

He said: "Haj is a worship of great joy. It is the worship of true lovers. Many hardships were faced in fulfilling Haj, but now there are many facilities and much ease. However, hardship is still faced. At one time, many pilgrims died of heatstroke due to the extreme heat. It is for this reason that a shawl is draped over the head in a particular manner so the nape and shoulders are protected from sunstroke."

MENTION OF MIAN MŪSĀJĪ GUJARĀTĪ

He said: "Mian Mūsājī Tarkesari Gujarātī ؒ was a great saint. He was a contemporary of Hājī Imdādullāh Muhājir Makkī ؒ. From reading about him, it seems as if he was an extremely spiritual person. He used to say that a person can become a saint in twenty-two days.

"Once a disciple complained that his eyes do not open for *Tahajjud*. Some days later, the disciple perceived someone waking him for *Tahajjud* and spraying water on his face. He woke up suddenly and found droplets of water on his face. Bewildered, he looked to the door and found it to be locked. He went to Mian Mūsājī to seek further clarification. His mentor said, 'I had tried to wake you up. You never woke up so I sprinkled water over your face.' The disciple was further astonished as he had been some thirty miles away from his mentor at the time of the incident.

"He was not benefitted from as he ought to have been and thus, his order dwindled. The *Chishtiyyah Sābiriyyah* order has prevailed in most places. Wherever you look, it is the adherents and the fruits of this order you will see. Hājī Imdādullāh Saab ؒ said, 'All praise is due to Allah, this order will shine throughout the world.' At that time, Ḥaḍrat must have made this statement through divine inspiration but now, it is an observation."

NB. The incident mentioned in the above dictum of Mian Mūsājī waking his disciple for *Tahajjud* was of a miraculous nature. According to the belief of the *Ahl as-Sunnah wa 'l-Jamāʿah*, the occurrence of miracles at the hands of the pious is an undeniable truth. Therefore, there is no room for any objection. However, miracles do not occur out of the desire of any saint, but rather through the will of Allah. They occur as and when Allah wishes them to occur.

Is the wedding reception proven from the Sunnah?

I once asked Shaykh, “Can the wedding reception that is usually hosted by the family of the bride be proven from the Sunnah or not? Mawlānā Abrārul Ḥaq ardently opposes it. However, some people prove its validity from a Hadith reported in the *Muṣannaf* of ʿAbd ar-Razzāq. Is there any basis to this?” Shaykh replied, “Yes this narration can be found in the fifth volume of *Muṣannaf ʿAbd ar-Razzāq*. Mufti Maḥmūd Saab Gangohī of Deoband uses this Hadith as an evidence for its validity. However, the Hadith is incorrect. It is fabricated and therefore, not fit to be used as evidence.” I exclaimed, “It’s fabricated?!” Shaykh responded, “Will you make me say it a thousand times? I just told you that it’s fabricated and cannot be used as evidence.”

NB. Mufti Maḥmūd Saab Gangohī and Shaykh once had a conversation regarding this issue. I was present at the time. Shaykh explained in detail the basis for his claim of the Hadith being fabricated. Mufi Maḥmūd Saab accepted what Shaykh had to say and retracted his fatwa wherein he evidenced the wedding reception hosted by the family of the bride from the Hadith. Mufti Maḥmūd Saab also published the retraction in a magazine. The retraction is as follows:

Respected Mufti Habībullah Saab

Assalāmu ʿAlaykum wa Raḥmatullāhi wa Barakātuh

I recently read your esteemed bi-monthly magazine *‘Riyāḍul Jannah’* dated *Muḥarram/Ṣafar* 1406AH. On page 17 there is mention of the wedding reception hosted by the family of the bride which your have taken from *‘Payām-e-Sunnat’*, Kanpur. With regards to the above, please note:

A close associate of mine, Mawlānā Yūnus Jaunpūrī recently brought to my attention that the particular narration in *Muṣannaf ʿAbd ar-Razzāq* has been heavily criticised. When I opened *Muṣannaf ʿAbd ar-Razzāq*, I noticed in

the footnotes that the great Muḥaddith, Mawlānā Ḥabīb ar-Raḥmān ʿĀẓmī had quoted such criticism of this Hadith from Ḥāfiẓ ibn Ḥajar that it does not remain fit to be used as evidence. Therefore, I retract from my previous stance in which there is mention of the wedding reception hosted by the family of the bride. It purports that it has been recorded that the Prophet ﷺ hosted a reception upon the marriage of Fāṭimah رضي الله عنها. I retract from my previous stance and I request that this retraction be published in your next issue so that readers may not fall into error.

Maḥmūd
Chhatta Masjid, Dārul ʿUlūm Deoband
7 Jumādā ath-Thānī 1406
27th February 1986

A convoy with the groom

I asked Shaykh, “A convoy usually goes with the groom at weddings. Can this be substantiated?” He replied, “It is permissible. To make it necessary is improper.”

NB. Due to the many corruptions and un-Islamic customs that take place, Mawlānā Ashraf ʿAlī Thānwī deemed this practice impermissible.

Female participation at the walīmah

I once said to Shaykh, “The Hanafi jurists strictly prohibit female participation in the *walīmah*.” He asked, “Who does?” I replied, “ʿAllāmah Shāmī has prohibited this in *Rad al-Muḥtār* and ʿAllāmah Ibn al-Humām in *Fatḥ al-Qadīr*. It has also been prohibited in *Al-Barīqah Sharḥ aṭ-Ṭarīqah*. It has also been stated that if a man allows his wife to participate in the *walīmah*, he will also be sinful.”

Shaykh said, “Female participation has been recorded in the invitation of ʿĀʾishah رضي الله عنها.” I asked, “Was this a *walīmah*?” Shaykh replied, “It is general and all types of invitations will be included in it.” I said, “Mawlānā Ashraf ʿAlī Thānwī has also narrated this hadith in his book *at-Tasharruf bi Maʿrifah Aḥādīth at-Taṣawwuf*. He states that this incident took place before the laws of *ḥijāb* were revealed.” Shaykh asked, “What is the proof of that?” I said, “Mawlānā Ashraf ʿAlī Thānwī did not mention any proof of this.” Shaykh said, “It is rather peculiar that a harsh stance has been adopted despite no clear proof of prohibition and the existence of a proof of permissibility. How can an interpretation be made without any proof? This is Ḥaḍrat Thānwī’s opinion. Nobody is safe from error.”

Shaykh then explained, “In my opinion, it would be regarded as impermissible when there is no segregation and the free-mixing of males and females occurs. This is what I have understood from the text, and there is no blanket prohibition. When other vices like lack of segregation and the free-mixing of the genders take place, it will be regarded as impermissible.”

NB. Mawlānā Ashraf Thānwī ﵀ deemed female participation in the *walīmah* as impermissible based on the many vices that take place.

Use of a duff at weddings

I said to Shaykh, “With regards to utilising a duff at weddings, a ruling of permissibility can be understood from the texts of the Hanafi jurists. The jurists have also clarified its permissibility.” Shaykh replied, “Authentic *Aḥādīth* also indicate this. However, that type of duff is intended that is without any cymbals. Until very recently people used the duff in Saharanpur. However, the Muftis here do not approve of its use.”

NB. The reason Muftis do not give permission for the use of the duff is because people do not adhere to the limits and restrictions associated with its use. For the purpose of closing the doors to all impermissible practices, Muftis do not give permission for its use.

Marriages should be kept within the family

On one occasion, I was applying oil to Shaykhs head and the conversation in the room was on the subject of marriages and whether they should be kept within relatives and families. Shaykh said, “I have a somewhat strict stance on the issue. Generally, the outcome is not pleasing if marriages take place outside of one’s own family and caste. The reason for this is that some

families naturally possess nobility. When a girl from such a family goes into another family, due to the difference in environment and lifestyle, it becomes difficult to maintain such a relationship.”

One should marry within their own caste and clan

He said: “In my opinion, marriages should take place only within one’s own caste and clan and there is great prudence in this.” I said, “There is a drive in our area to encourage inter-caste marriages so that differences may be put aside. This started within the Hindu communities, so the Muslims also thought of having a similar arrangement.” Shaykh replied, “This should definitely not happen and it is also not sustainable within the Hindus. This is a very delicate matter and it will give rise to much disagreement and division. The intelligent thing would be to keep marriages within one’s own caste and clan.”

He said: “A marriage took place. The girl was extremely gentle and bashful as is the nature of noble people. However, the nobility of the groom’s family was of a somewhat different nature. They took the girls shyness as a constant state of anger. This was not the case. I have met her brother and they are extremely noble people. It is for this reason that I stress that even if both families are of one caste, but live in different places, the marriage should still not go ahead. For example, a boy of the *Julaha* caste from Saharanpur should not marry a girl of the same caste from Jaunpur as the lifestyle of both will differ and it will be difficult to maintain such a relationship.”

The outcome of love-marriages

He said: “The daughter of a Sayyid man was studying in college. She fell in love with a boy from a lower caste and eventually married him. They got divorced a year later and the girl’s father died of his grief. The girl is now single again, and this is the result of marrying out of love and marrying outside of one’s own family.”

WILL THE FAMILY AND CASTE BE CONSIDERED IN MARITAL EQUALITY?

I said to Shaykh, “In some books of Fiqh, like *Sharḥ al-Wiqāyah* etc, it is written that the non-Arabs have lost their lineages and for this reason, lineage should not be taken into consideration for marital equality. However, there are a very few tribes like the Sayyids that have maintained and preserved their bloodline and they would not fall under the above ruling.” Shaykh replied, “You are probably referring to that which has been mentioned in *al-Hidāyah*, لأن العجم ضيعوا أنسابهم. However, in my opinion, this is not the case in places like India. In places like Turkey, the situation is such that they only consider if the person is a Muslim. No consideration is given to caste and tribe. All Muslims are equal. The author of *al-Hidāyah* has based his statement on such communities. The people of India have not diluted their bloodlines, and their lineages are still preserved. The difference is that they were previously Hindus, and now they are Muslims. Their lineages however, are still preserved. Those that were *Rajputs*, have now become *Pathans*. In our area, there are certain regions that entirely converted to Islam and their lineages are still preserved. Mawlānā ʿAbd al-Ḥakīm was a *Bansi* and his lineage is still preserved.

Furthermore, those bloodlines that were considered to be of a greater or a lesser social standing, will maintain the same social standing after reverting to Islam. The *Pathans* will have a higher social standing than others.” I enquired, “This has not been clarified in any of the books of Fiqh.” He replied, “What can I do about that? People have varying levels of understanding. Some people thought in a certain way and others in another. The thing about the books of Fiqh is that one jurist will have written something, and it was consequently quoted for generations to come.”

I then said, “There have been many great jurists from the Indian subcontinent. They would have at least written on the subject. Mawlānā ʿAbd al-Ḥayy Firangī Maḥallī ؒ wrote extensively on this matter in his gloss on *Sharḥ al-Wiqāyah*.” Shaykh replied, “He must have trod a similar path as the author of *al-Hidāyah*. What else would he have written about?” I said, “Shaykh, I have clearly understood the issue now. However, how would we explain this to others and what proof could we present to substantiate it?”

Shaykh replied, “What proof is required? Observation is adequate. The proof of the crescent moon is in its arrival. Thereafter, there is no need for any proof. In essence, the construct of social standing is based on cultures and norms and thus, some tribes and castes are considered to be of a higher social standing than others. Therefore, Shariah has also given room for such social norms in matters such as marriage, so that they are easily maintained and the purpose of marriage is fulfilled entirely. It is therefore important to take these matters into consideration and this is what is meant by taking lineage into account in marital equilibrium.”

WILL PROFESSION BE CONSIDERED IN MARITAL EQUILIBRIUM?

I said to Shaykh, “Some people are given the status of a certain caste based on their profession.” He said, “Profession has also been taken into consideration in marital equality as it has been mentioned in *al-Hidāyah*. This is due to the fact that profession plays a role in nobility and social standing.” I said, “All the castes in India must have preserved bloodlines. For example, the *Julahas* and the *Manihars*.” He replied, “It must be so, and when they converted to Islam, they maintained the same castes and tribes.” I said, “The *Manihars* are also of two types; some are known as *Shishgars* and the others are known as *Manihars* and there is a clear distinction between the two.” Shaykh replied, “The difference between the two is that one of these are known by the name because of their profession, while the others are known because of their caste. However, their bloodlines must be traced to see where they lead up to.” I replied, “These people call themselves *Ṣiddīqis* and they also present a family tree up to Abū Bakr Ṣiddīq ؓ.” He said, “This is incorrect. Likewise, the *Julahas* call themselves *Anṣārīs* and they trace their lineage back to Abū Ayyūb al-Anṣārī ؓ. This is also incorrect. If someone’s lineage genuinely can be traced back to Abū Ayyūb al-Anṣārī ؓ, then he will be an *Anṣārī*. For example, Mufti Maḥmūd Saab Gangohī ؒ was genuinely an *Anṣārī*. He used to say, ‘Since the *Julahas* started calling themselves *Anṣārī*, I stopped writing *Anṣārī* with my name.’ I told him that he had done a good thing otherwise people would think of him as a *Julaha*." I said, "Is there any such book in which lineages have been traced and authentically proven?" He replied, "Yes there is, but not of the content you desire. There is one book called *Aqwāmul-Hind* and it is authored by an Indian."

THE FAMILY OF SAYYIDS CAME FROM ABROAD

He said, "The noble Sayyids have come from abroad. There lineage is authentically proven and, in my opinion, there is no suitable match in marriage for a Sayyid except with a Sayyid. Which blood can be equal to the noble prophetic Muhammadan blood? Yes, to a certain extent *Ṣiddīqīs* and *Fārūqīs* can be suitable matches because the daughters of Abū Bakr Ṣiddīq ؓ and 'Umar Fārūq ؓ were in the wedlock of the Prophet ﷺ."

CAN A NON-SAYYID SCHOLAR BE A SUITABLE MATCH FOR A SAYYID GIRL?

I said to Shaykh, "It has been mentioned in *Fatāwā Qāḍī Khān* and other books that a *non-Hāshimī* jurist is a suitable match for a *Hāshimī* girl." He said, "Is *Fatāwā Qāḍī Khān* god's word? It can never be a suitable match. People write anything that comes into their minds. Yes, it is fine to marry a *non-Hāshimī* based on the excellence attained through knowledge and Fiqh. This is due to possession of knowledge and Fiqh. However, there is no suitability with a *Hāshimī*."

NB. The stance of Mawlānā Ashraf 'Alī Thānwī ؒ with regards to the matter is as follows:

"Even though some jurists have stated that a non-Arab scholar is a suitable match for an Arab girl, it has been clarified in *Dur al-Mukhtār* that a non-Arab male cannot be a suitable match for an Arab female, even if that non-Arab may be a scholar or a king. Furthermore, this is the soundest opinion."[1]

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[1] Iṣlāḥ-e-Inqilāb 2/111

ONE SHOULD NOT MARRY A FOREIGNER

I said, "Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ؒ has written that one should not marry a foreign girl." He said, "Yes there is great prudence in this. What often happens is that a girl marries a foreign boy. After some time, he may return to his homeland or go wherever he wishes. His whereabouts are unknown and then many problems arise. A scholar from Kanpur married his daughter to a boy from Bihar with the hope that he would stay there and teach there too. After some time, he decided to go back to his hometown. The girl from Kanpur went to stay in Bihar but it was rather difficult for her. The scholar from Kanpur lived in regret thereafter. Many problems arise from cross-border marriages."

WHAT SHOULD BE GIVEN THE MOST IMPORTANCE WHEN SEEKING A PROPOSAL

I said, "It has been mentioned in the dictums of Mawlānā Ashraf 'Alī Thānwī ؒ that a man came to seek advice from Ḥaḍrat Thānwī ؒ with regards to his daughter's marriage. He said, 'There are two boys. One is religious and observant, yet he is not financially stable. The other doesn't keep a beard although his beliefs are correct, and he is also financially stable. To whom should I marry my daughter?' Ḥaḍrat Thānwī ؒ said, 'You should give preference to the second one who shaves his beard.'"

Shaykh responded, "The main factor is beliefs and this is what should be sought. Religious adherence may come at a later time. Solely looking at outward religiosity and not the inner beliefs can sometimes give rise to many issues later on. One man married his daughter into a family based on outward religiosity without taking anything else into consideration. This marriage ended up in divorce."

Thereafter Shaykh commented, "This is also my opinion and what I have always thought. After some investigation I found that Qāḍī Abū Ya'lā has also written the same thing. I became very happy upon seeing this."

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Thereafter Shaykh commented, "This is also my opinion and what I have always thought. After some investigation I found that Qāḍī Abū Ya'lā has also written the same thing. I became very happy upon seeing this."

THE SECOND PROSTRATION OF SURAH HAJ

I was once leading Shaykh in *Tarāwīḥ Ṣalāh*. I did not observe the second prostration of Sūrah Haj which is observed by the *Shāfi'iyyah*, but not by the *Aḥnāf*. After the conclusion of the *Ṣalāh*, Shaykh said, "The second prostration of Sūrah Haj is proven from the Sunnah. Even though it is not observed by the *Aḥnāf*, it should be performed occasionally as it has been proven from the Sunnah. It is not the meaning of being a Ḥanafī to disregard anything which has been proven from the Sunnah."

NB. It is permitted for scholars of research and understanding to practice on such rulings based on their research and findings. Shaykh was a scholar of such a calibre. However, if such a practice was to give rise to conflict and confusion amongst people, it would be better to refrain from such practices.

THE STATUS OF SUBSIDIARY DIFFERENCES IN QIRĀ'ĀT AND THE PAUSES IN RECITATION

I was once leading Shaykh in *Tarāwīḥ Ṣalāh*. I would take great care when approaching the pauses in recitation. After I concluded the *Ṣalāh*, Shaykh enquired, "Why do you stop in multiple places? I have mentioned before that there is no proof for these pauses and they have been invented by Sajāwandī. People have later adopted them. Therefore, in my opinion there is no basis for these pauses. What is the reason that Imam Aḥmad ibn Ḥanbal said, 'لا أحب قراءة حمزة'. All of these pauses are substantiated according to Ḥaḍrat Gangohī, but I do not consider them to be established and thus, much attention should not be paid to them as they are not proven. The companions would not pay much attention to them. They were later placed by 'Allāmah Sajāwandī."

NB. Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī's research and fatwa is totally contrary to this.[1]

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[1] Imdādul Fatāwā 1/360

TO RECITE BASMALAH LOUDLY IN TARĀWĪḤ

I used to lead Shaykh in *Tarāwīḥ Ṣalāh*. I did not recite *basmalah* loudly at the beginning of Sūrah Baqarah. After concluding the *Ṣalāh*, Shaykh asked, "Why did you not recite *basmalah*?" I replied that I had in fact recited it. Shaykh said, "It should be recited loudly. It is a portion of every Sūrah according to Imam 'Aṣim and we recite his Qirā'ah. The same is relayed in the accounts of the companions. The narration of 'Abdullāh ibn 'Abbās رضي الله عنهما is a clear proof that *basmalah* was revealed to differentiate between two chapters, and the Prophet ﷺ would recognise the beginning and ending of each chapter by means of it. In light of all the evidence, the findings of the author of *Badā'i'* cannot be taken into account."

NB. Ḥaḍrat Thānwī رحمه الله has written extensively on the issue. He writes at the end of a lengthy fatwa:

"Imam Abū Ḥanīfah does not consider *tasmiyah* essential at the beginning of every chapter. He does not say that it is impermissible. It has been recorded as commendable in either *Dur al-Mukhtār* or *Rad al-Muḥtār*. As for reciting it loudly, this is against the *Aḥnāf*. Imam 'Āṣim also does not consider it necessary. Rather, he says that *tasmiyah* is necessary."[1]

SOME HUMANS HAVE MORE STRENGTH THAN SOME JINN

He said: "In our area, a wrestler was once walking with an oil-press loaded on his head. He met a satanic jinni on his way who challenged him to a duel. The man said, 'I have a load on my head. How do you expect me to wrestle?' The jinn replied, 'I will surely fight you and you will have to fight me.' He took the oil-press down from his head and fought the jinn. He lifted him up, threw him to the ground and rubbed him severely on the ground. When he let go, the jinn ran away. However, the jinn's hair which are extremely hard had splintered his body due to the contact. He went home and removed the hairs. Some humans have more strength than some jinn and some jinn have more strength than humans."

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[1] Imdādul Fatāwā 1/347

SHAYKH'S CONTENTMENT, HUMILITY AND SIMPLICITY

Shaykh's slippers had become extremely old. Shaykh said, "I have had this pair of slippers for a year and eleven months. It broke so a man had it mended for me. It is the first time I have worn a mended slipper in my life and I wear it everywhere I go. Allah made means for my pride to be broken. If this pair breaks completely, then I shall get another pair but I cannot justify getting another pair without reason. If it breaks, I will get another pair. I have told it to stay with me till Eid."

RESPECT IS FROM ALLAH

He said: "I was once on a journey with Mufti 'Abd al-'Azīz Raipūrī. I had wrapped a simple sheet over myself. Mufti 'Abd al-'Azīz Saab said, 'Take if off. It doesn't look nice. It looks rather old and shabby.' I replied, 'What should I do? Where would I get another from? I have draped it out of necessity and what is pomp and glory anyway?' Once we had reached our destination, the crowd rushed towards me to greet me and shake my hands. I reminded him, 'Look Mawlānā 'Abd al-'Azīz, this is real glory.' The strange thing was that I was unknown in that area while people were acquainted with Mawlānā 'Abd al-'Azīz. They had heard my name but had not seen me before. Dignity and disgrace, acceptance and love are from Allah alone. One does not attain dignity merely from the clothes they wear."

SHAYKH'S NATURAL DISPOSITION

He said: "I wish no one would come to me and I could busy myself with work at all times. I become anxious when people come to me. When I am sick, then I wish someone would be close to me and I don't mind those people whom I have an intimate connection with. Otherwise I become nervous. I have a high tolerance level, but when I am unable to tolerate any longer, I show my annoyance and say something.

I am naturally cheerful and light hearted. I have a habit of laughing and joking and making light-hearted conversation. If I was to conduct myself in this way in front of all, I have no idea what would be said about me. It would not have a good impact and thus, I have to be very careful."

SHAYKH'S HABIT OF MAKING SICK STUDENTS HAPPY

He said: "One student became very ill and his family had given up hope on him. He was half conscious in his room so I sent a student with a message to him on my behalf, 'Go and die quickly and bequest whatever you have to my name.' The student relayed to me that when he heard this, he smiled and opened his eyes. I replied, 'This is the reason I told you to say such a thing so that he would laugh and become happy.'

"Nāẓim Saabs grandson was due to have an operation in Meerut. I came to know that he had become extremely weak so I sent a message to him, 'You have become as weak as a decrepit old woman.' I knew he would smile upon hearing this and he would become happy."

NB. There is a great emphasis in the Hadith on making the sick happy. While visiting a sick person, one should talk in such a manner whereby he becomes happy and hopeful of recovery. This is the prophetic teaching. It has been narrated in *Sunan Abī Dāwūd* that a young companion of the Prophet ﷺ had a bird that suddenly died. He was grief stricken by its death. The Prophet ﷺ enquired from his brother Anas as to the reason for his grief. When the Prophet ﷺ was told, he uttered the following statement, 'يا أبا عمير، ما فعل النغير؟' He instantly became happy and his grief was lightened.

In a similar manner, Shaykh sent the message to the sick student and would sometimes say things in jest to make someone happy. However, not everything sounds appealing from one and all. Each person will say it in a different manner and it will have a different effect. For this reason, it is important to ponder before saying anything whether it will in reality bring happiness to the person it is being said to. It should not be the case that the words Shaykh said to this sick student should be said by one and all to every sick person he visits, but rather intelligence should be used.

It is very difficult to issue a fatwa of disbelief on someone

He said: "If there are ninety-nine things that indicate a person's disbelief, but a single factor indicating that he is a believer, the single factor indicating his belief will be given precedence and a fatwa of disbelief will not be issued against him. The jurists have clarified this issue and therefore, it would be very difficult to issue a fatwa of disbelief on anyone. For this very reason, the father of Imam al-Ḥaramayn, who was a very great scholar, issued a ruling of disbelief on anyone that lies against the Prophet ﷺ, but Imam al-Ḥaramayn refuted this verdict. However, a certain factory has opened where Fatāwā of disbelief are manufactured and that factory is Bareli Sharīf."

No person is above criticism - Shaykhs view of Mawlānā Mawdūdī

A man came and said, "I attended a Mawdūdī gathering and the speaker was saying, 'Allah has created four Imams in this age; Mawlānā Mawdūdī and so-and-so.' He mentioned a few other names so I immediately got up and left." Shaykh responded, "You could have listened to the rest of what had to be said." Later, Shaykh said, "This is the state of these people. They have no understanding. Mawlānā Mawdūdī was a man of great intelligence. He was extremely scholarly but he erred slightly. How great it would have been had he found the guidance of a true saint, Allah would have taken great work from him."

In a lecture of Bukhari, during the discussion on باب ذكر الدجال, Shaykh said commenting on Mawlānā Mawdūdī, "I have heard regarding Mawlānā Mawdūdī that he denies the coming of Dajjāl. His speech is out of this world and who takes notice of everything he has to say? Mawdūdī Saab says that nobody is above criticism, he has without doubt said something true and he is also the first target of his own speech. He himself is not above criticism and none of his writings or speech are above criticism.

"The amazing thing is that even when he says something true, he says it in a way that it becomes redundant. He says that nobody is above criticism

and he has without doubt said something true. Every letter of it is true but he said it in such a manner that it became wrong. This is originally a saying of Imam Mālik. He said, 'The speech of every person can be accepted or rejected, except the inhabitant of this grave (pointing to the grave of the Prophet ﷺ).' Hafiẓ Dhahabī mentions in *Tadhkirah al-Ḥuffāẓ*, 'The speech of every Imam is accepted and rejected except the Imam of the pious ﷺ (referring to the Prophet ﷺ with his title of Imam al-Muttaqīn).' He said something true but in such a manner that it became unsaid. Then the problem of the Mawdūdīs came about. They began saying in defence of their Imam, 'Imam Mālik also said it, Ibn Ḥazm also said it, Dhahabī also said it.' However, one should display decorum when saying certain things.

"He has passed away and you should not remember the deceased with anything but good. However, we are not talking evil of him as a person, but rather of his speech. These are facts and he is also a Sayyid. For this reason, we are silent. However, we will deem incorrect that which is incorrect in his speech and we will not reject everything he has said. If he says 'Allah is one,' would we say we don't believe him? Only that which is incorrect we will call out and this should be properly understood. That which he says contrary to the truth can be rejected, but otherwise, let bygones be bygones. If the Mawdūdīs were to become extinct like how the *Muʿtazilah* became extinct, it would be a very good thing. The only mention of the *Muʿtazilah* is found in books, but they do not exist on the face of this earth. It would be good if the Mawdūdīs too became confined only to books. However, they are a new group and slowly flourishing. Some things written by Mawdūdī were excellent and this is how people were deceived by him. His booklet on the issue of interest is exemplary. He writes something good, but then goes on adding other questionable things."

The effects of black magic on Shaykh and mention of a dream

He said: "In this illness of mine caused by black magic, I saw Shaykh Zakariyyā ؒ in a gathering and there was an extensive crowd. Shaykh

Zakariyyā ﵀ said, 'Sūrah Kawthar was revealed about us.' The interpretation immediately came to my mind that the verse 'Surely it is your enemy whose traces are cut off,'[1] meant that my enemy (the sorcerer) would be unsuccessful and would perish. I mentioned this dream to Ḥaḍratjī Mawlānā In'āmul Ḥasan Saab in Delhi, and explained the effects of black magic on me."

The protection of Allah's special slaves

He said: "I am affected by an extremely powerful type of black magic. My physician told me, 'The black magic that was done upon you usually takes lives. You have six jinn students who are constantly guarding you and warding off the effects of the black magic.'"

The effects of black magic on Shaykh and mention of Shaykh's physician

He said: "The black magic that was done upon me is of a very powerful type. It seems as if the sorcerer is very stubborn and greedy. I have gathered some money twice and given it to him, and now he is becoming unsuccessful. He is being disgraced so now he is applying more force than ever. My physician is also an extraordinary person. He is the student of my student.

"He had a very strange story to tell. He once went out in *Tablīgh* for three days. Upon returning, his family tied him to a tree and severely beat him, so he ran away from home. He ended up in a jungle and dived into a close by river. He stayed underwater for two days after which his body began to swell. When he came out of the river, there was no one to be seen. He began walking and came upon an island where there were some people resembling humans. He had been hungry and thirsty for a few days so they asked him if he would eat anything. He replied in the affirmative and they gave him some nourishment. Thereafter, they showed him a path and told him that he would find a boat with two people sitting inside. They instructed him to greet the two men but not to say anything beyond that. He did as he was instructed, and found the two men in the boat. He greeted them and they took him to another island. On the island resided a saint and he stumbled across this saint. He began to stay in the company of the saint. This saint was such that the jinn would come in his service and take benefit from him. When he was about to die, he summoned the jinn and said to them, 'I am now leaving. After I am gone, keep connection with this young man.' The jinn would come and meet this young man and they were all noble jinn. Some of them were *Tābiʿī's* and these were his deputies. This is the story of my physician. He has not formally learnt the art of repelling black magic, but it was granted to him merely through the grace of Allah."

Three attacks of black magic on Shaykh

He said: "This very physician told me that three attacks of black magic have been made upon me. Some students, some employees of the Madrasah and some people of the city are together in this black magic and the one who performed the black magic is a sadhu. They have performed it thrice so far. The first time is was done, a jinn student of mine warded it off so it did not affect me. It lasted for three days and people usually die within three days from it. The second lasted for fifteen days, but before the fifteen days had even passed, he set into motion another attack that would last three months with the hope that I would die from it. However, my physician started his treatment and instructed me not to panic. He warded it off with his deputies and the effect of this was that the sorcerer himself became sick. The sadhu is bedridden and his students and helpers are all tending to him. This sadhu is from this area. He would send a female jinni. I once noticed that there was blood in my clothes and bedding, and this was the effect of the black magic. When I am affected by the black magic, I sometimes feel the need to urinate very often and I feel a burning sensation from within. My entire body starts burning. All my blood has been affected and I often feel as though I am being pricked by thorns. My physician told me that this is a thorn of the jungle and it can also affect the heart. They put the effects of black magic in the urinary tract, the heart and the mind.

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[1] Qur'an 108:3

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"I was once severely affected by black magic. They usually perform their black magic between one and two o'clock at night when everyone is sleeping. However, at that time I said, 'What do I have that you want? Why do you bother me? What have I done to you? Go back to the person who has sent you.' The effect immediately went away and I felt as if something had been lifted off my head. I perceived from this that these jinn are compelled by the sorcerer to do his work, but would not bother anyone of their own accord.

"The black magic was completely warded off the first time. The second time I was slightly complacent that it would be warded off like the first time, but I was affected by it and it troubled me greatly. I used to make students recite Sūrah Baqarah inside my room, and as long as they would be reciting, there would be tranquillity in the room. Thereafter, the trouble would start again."

He said: "Whenever I would be affected by black magic, I would make students recite Surah Baqarah and it benefitted me greatly. Many people told me to use *ta'wīdh* (amulets) but I refused. One person told me to write some words with the blood of a chicken on some paper and tie it to the bed. The black magic is curtailed by this. I think there would be an allowance to practice such a thing."

IS THE WEARING OF AMULETS PROVEN OR NOT?

He said: "Mufti Maḥmūd Hasan Gangohī ؒ and another person once told me to use amulets but I was not comfortable using them. I told them clearly that I do not consider amulets to be forbidden, but I do not feel comfortable using them. Narrations with regards to amulets are contradictory but there is no proof found in raised narrations even though our saintly elders have used them extensively. One of our elders, Mawlānā Ṣiddīq Aḥmad Bāndwī ؒ would write many amulets."

NB. On one occasion when Shaykh was extremely affected and troubled by the effects of black magic which caused him extreme difficulty and pain, I saw him wearing an amulet which had been written by his physician. However, this was a very temporary measure.

Shaykh would consider the use of amulets to be permissible and in an answer regarding the permissibility of its use, Shaykh presented many narrations to prove and substantiate its permissibility.

THE EFFECTS OF BLACK MAGIC WERE LESSENED BY DHIKR AND RELIGIOUS BOOKS

He said: "I have benefitted greatly from all these books that are present here in my room. My physician himself told me, 'The fact that you are always reading and writing, and that you remain busy with research, and also owing to the *dhikr* you busy yourself with, have contributed in decreasing the effects of black magic. You should continue with your *dhikr* and the spiritual light of books also has a great effect.'"

REFRAINING FROM SUCH TREATMENT IN WHICH THERE IS POLYTHEISM & DISBELIEF

He said: "One man had a relative who was very good at curing the effects of black magic. He came and said to me, 'Should I ask so-and-so relative of mine to ward off this black magic that has been done upon you?' I replied, 'You say yourself that his cure entails some utterings of polytheism in it, and some invocations for help have to be made to other than Allah. How can I commission such a thing? I would rather die than do such a thing.'"

THE CRYING OF A CAT AT THE TIME THE EFFECT OF BLACK MAGIC INTENSIFIES

He said: "Whenever the effects of the black magic intensify, a cat comes and starts crying." I asked, "Why does the cat start crying? Is it a jinni?" He replied, "No. Rather, it is an innate quality of cats and dogs that they start wailing if they see some calamity and misfortune."

STRANGE EFFECTS OF BLACK MAGIC

He said: "Black magic comes in many strange forms and those that practice it are also very strange. One magician did magic on a person by writing

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The effects of black magic were lessened by dhikr and religious books

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Refraining from such treatment in which there is polytheism & disbelief

He said: "One man had a relative who was very good at curing the effects of black magic. He came and said to me, 'Should I ask so-and-so relative of mine to ward off this black magic that has been done upon you?' I replied, 'You say yourself that his cure entails some utterings of polytheism in it, and some invocations for help have to be made to other than Allah. How can I commission such a thing? I would rather die than do such a thing.'"

The crying of a cat at the time the effect of black magic intensifies

He said: "Whenever the effects of the black magic intensify, a cat comes and starts crying." I asked, "Why does the cat start crying? Is it a jinni?" He replied, "No. Rather, it is an innate quality of cats and dogs that they start wailing if they see some calamity and misfortune."

Strange effects of black magic

He said: "Black magic comes in many strange forms and those that practice it are also very strange. One magician did magic on a person by writing something on a paper and placing it in the belly of a fish. Whenever the fish would swim in the water, this man would feel excruciating pain in his head and would almost become crazy. One physician cured him by catching this fish and taking the amulet out of the belly of the fish. The man then became perfectly fine."

THE EFFECT OF BLACK MAGIC IS DIFFICULT TO WARD ONCE IT HAS BEEN COMPLETED

He said: "When the magic spell has been completed, it becomes very difficult to ward it off. Its effect will surely be felt. A man did black magic on someone. Iftikhār Saab is a person who cures the effects of black magic. He said, 'There is a man sitting on a certain mountain performing the magic. Tell him to take as much money as he wants but not to do the magic. When the magician enquired as to whom the magic was being performed upon, he regretted greatly. He said, 'I had no idea the magic was being done upon him. The magic spell has now been completed and I am unable to undo it.' That was a twelve-day spell. On the twelfth day, the man upon whom the magic had been done, passed away."

He said: "Someone did something upon Mawlānā 'Alī Mian Saab ﵀ as well. He was due to get married to a certain girl, but he eventually got married to another. For this reason, someone had a spell cast on him."

IT IS NECESSARY TO LEARN THE CURE FOR BLACK MAGIC

He said: "I find it is important to learn the cure for black magic as there is a great need for it." One man came to Shaykh and Shaykh said to him, "Your father is knowledgeable in this art. You should learn it from him and value him while he is around."

BLACK MAGIC CANNOT AFFECT WITHOUT THE WILL OF ALLAH

He said: "Magic and medicines are nothing in front of Allah. If Allah wills something, then it will surely come to pass and if he has not willed for it to happen, then no one will be able to cause any harm. We should continuously

pray to Allah that He remains pleased with us until our final moments and that we remain pleased with Him, that He grants us the ability to fulfil our duties to Him and our duties to His creation and that He take us to Madinah before we are to depart from this world."

SOME JINN ARE VERY NOBLE

He said: "Some jinn are very noble. There was a man who married a woman from a lower caste. He was extremely religious and she also became very pious. Jinn would reside in their home but would never trouble them. They would sometimes show themselves to the couple. On one occasion, this lady was attempting to lift a very heavy piece of wood but she was largely unsuccessful. A man appeared and instructed her to carry if from the lighter side while he himself carried the heavier side, and they moved it to where she required. They had told their son 'Umar not to become frightened if he was to see them as they would not harm him. This is the result of piety and religiousness. The wife was from a lower caste but she later surpassed many great scholars with her piety. Lineage does not account for anything as piety and religiousness is the main factor. It was because of her piety that even the jinn became obedient to her."

THE EFFECT OF لا حول ولا قوة إلا بالله العلي العظيم

He said: "There is an incident narrated in *Ḥayātul Ḥayawān* that a man had a very beautiful wife. A jinni fell in love with her and would come to her forcefully and have his way. Her husband would oppose the jinn but the jinn would be very forceful. Ultimately, everyone's life is dear to them so they came to an agreement that they would have turns with the wife. The husband would have relations with his wife and the jinn would also have relations with her. When it would be the jinn's turn, the husband would not go near, and when it was the husband's turn, the jinn would not go near. They eventually became friends. One day, the jinn told the man that he would take him on a tour. He adopted the appearance of a pig and told the husband to sit on his back. The man sat on the jinn's back and they went floating off into the skies. When they had reached a great height, an angel called out لا حول ولا قوة إلا بالله العلي العظيم and as a result, the jinn came falling back down to earth. The man heard clearly what the angel had said and remembered the words. He realised that this was the antidote to the jinn's advances. When the jinn later wanted to visit his wife, the man opposed him and loudly called out لا حول ولا قوة إلا بالله العلي العظيم and the jinn immediately ran away. These words have a great effect and many specialities have been mentioned in the Hadith."

A STUDENT PERFORMED MAGIC ON SHAYKH

He said: "May Allah protect me from evil. Someone performed a very extreme type of black magic on me but I do not wish evil even upon this person. May Allah keep him well and may He keep me well. I only pray that Allah take this person's attention away from me. He is always troubling me but I always read the following *duʿā*:

اللهم أكفناهم بما شئت

O Allah! You suffice me against them in any manner you wish.

I am greatly moved by the fact that a student had black magic done upon me. You will find these types of students too these days. You should not place extreme trust in anyone. I feel as though my time has drawn close. Poetry regarding death continuously comes to mind. Once I opened my eyes and it was as though a red cloth was draped in front of me. It immediately disappeared but I was troubled by this. I began to think that this was the magic of a sorcerer and preparations were being made to kill me. This red cloth would be my blood-stained shroud and I would be killed. However, I have great hope in Allah that He will cure me."

DESPONDENCY IN STUDENTS

He said: "I have now become very despondent in students. I do not feel like keeping a connection with them any longer as they are very disloyal. I now only pass knowledge on to students. Mawlānā Ṣiddīq Aḥmad Saab would also take very minimal service from students."

A PRACTICE FOR EASE IN CHILDBIRTH

He said: "A sweet scented grass is used in Arabia to facilitate an easy childbirth. It is reported that this grass should be placed in a dish with water and the dish should be placed in front of the expectant mother where it is visible to her. She should keep looking at the grass as it spreads in the water and this will ease her delivery." Thereafter, Shaykh gave me two tufts of the grass.

On another occasion Shaykh said, "*Muwaṭṭaʾ Mālik* should be wrapped in a cloth and placed by the head of an expectant mother to facilitate an easy delivery." I respectfully asked for a reference for this practice so Shaykh said, "Shaykh Zakariyyā ﵀ has mentioned this, quoting from Mawlānā Rashīd Aḥmad Gangohī ﵀ in the introduction to *Awjaz al-Masālik*, where he has listed the many specialities of the *Muwaṭṭaʾ*." I opened *Awjaz al-Masālik* and found it to be exactly where Shaykh had mentioned. This is from the tested practices of the pious.

THE REALITY OF REPENTANCE AND PIETY

He said: "*Taqwā* (piety) is an intention within the heart to refrain from all sin in the future, remorse over all sins committed in the past, and to absolve oneself from all sin in the present. This is the essence of *taqwā* and this is sincere repentance. If someone attains this then they have attained a great blessing. Thereafter, if a person still commits a sin, they would be remorseful and this is a means of their status being elevated. It is human nature to sin and therefore, committing a sin does not go against piety. However, one should not be persistent with sinning and should be forever remorseful over sins committed, as a result of which, one will not be troubled by the disobedience. It is for this very reason that some companions were made to commit sins so that matters would be easy for the generations to come."

THE STORY OF A STUDENT

He said: "There was a student who would reside in a room close to mine. He was extremely pious and abstinent. He once committed a sin out of human nature for which other students began beating him. He was screaming so I came out of my room and rebuked all of them. I once again came inside my room and they had all become quiet. I said to them, 'This is a very pious boy who committed a sin by accident, so you all began to beat him.' Thereafter, I thought that the students would lodge a complaint in the office and I had no idea what would come of the matter. However, nothing was said about the incident after that day. I knew that this was the blessing of the boy's *taqwā* that had assisted him."

Commentary of the Hadith 'The eyes, hands & ears commit fornication'

He said: "The Hadith is well known that the hands, ears and feet also commit fornication and the genitals attest to this. What is meant by the genitals attesting? Shaykhul Hadith Mawlānā Zakariyyā Saab ﵀ and Mawlānā Khalīl Aḥmad Saab Sahāranpūrī ﵀ were of the opinion that if a person was to touch something forbidden or see something forbidden, and because of this he became aroused or his arousal increased, then this would be the attestation of the genitals. However, the commentators of Hadith say that the attestation of the genitals would mean actual fornication and I too, am of this latter opinion.

"If a person was to develop and erection in a state of arousal, this is something out of his control. If butter is placed on a flame, it will surely melt. The same rule can be applied here that if a person was look at, touch, speak to or listen to someone forbidden for him, and as a result he becomes aroused, then these things would be a sin of their own. It is not necessary that he would become guilty of fornication. And Allah knows best."

The definition of Fāḥishah

He said: "*Fāḥishah* is any sin that is repulsive whether it is minor or major."

Do not be despondent of Allah's mercy

He said: "There is great consolation in the verse of the Qur'ān, 'Do not despair of Allah's mercy.'[1] When Ḥaḍrat Yaḥyā Munyarī ﵀ was approaching death, he called all of his disciples and passed his hand over each of their heads saying, 'When Allah asks me what I have brought, I will say 'I have only brought the verse 'Do not despair of Allah's mercy.'"'

Establishing craft classes in madrasas

I said to Shaykh, "Ḥakīmul Ummah Mawlānā Ashraf 'Alī Thānwī ﵀ has expressed three opinions with regards to madrasas. One opinion recorded in *Anfās-e-'Isā* is that there should be a faculty of crafts in madrasas, so that students and teachers alike can learn a skill and become financially independent."

He said: "This was one opinion of Ḥaḍrat Thānwī ﵀, therefore, Qārī Tayyab Saab practically applied it by establishing the Tibbiyyah Medical college at Darul Uloom Deoband. However, experience shows this proved to be unfruitful. This was only one of Ḥaḍrat's opinions."

The difference between competency and privilege

He said: "One man came to take *bay'ah* from me and he was very persistent in his request. He came multiple times but I was not at ease with him. He had previously completed many levels of *dhikr* and spiritual exercises with Mawlānā As'adullāh Saab ﵀. Ḥaḍrat also said that he was very competent but I was not at all inclined to him because his goal was to attain *khilāfah*. He understood his competency to be a rightful claim and there is a huge difference between the two. If a person has an incredible memory and the ability of retention, he is extremely competent. However, he is not privileged if he has not memorised the Qur'ān. There is a huge difference between the two. This man would think that he was rightful of *khilāfah* and

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[1] Quran 39:53

I never took the *bay'ah* from him because of this. He had attained a level of competency through his *dhikr* and spiritual exercises, but he was not privileged and this was his misunderstanding."

Fasting on the 30th of Sha'bān

It was the 30th of *Sha'bān* and news of a sighting of the moon had not been received. Shaykh said, "It feels as if today is *Ramaḍān*, but wait a little longer." After waiting a while, Shaykh said, "I have made an intention to fast." I responded, "We haven't received any news of a sighting as of yet." Shaykh replied, "The moon has been sighted in Pakistan and our horizon is the same as Pakistan with a slight discrepancy. However, as we have not received any positive sightings, I have made an intention to keep a fast to make up for a missed one. I am however perceiving the blessings of *Ramaḍān* since last night." A thought came to my mind that it is undesirable (*makrūh*) to keep a fast on the 30th of Sha'bān which is known as *Yawm ash-Shak* (the day of doubt). I however did not have the courage to say anything. Shaykh said, "To fast on this day is undesirable only according to the *Aḥnāf*. According to the majority of scholars, it is absolutely correct to fast on this day."

The reality of fasting and the appearance of fasting

Shaykh once said to me, "I wrote a letter for you today but I accidentally gave it in at the post office. I had written in there that one thing is the reality of fasting, and another is the appearance of fasting; the reality of fasting is that one completes his fast abstaining from all forbidden and undesirable things, illicit glances and backbiting. The appearance of fasting is that one does stay hungry, yet indulges in illicit glances and backbiting. The benefits, rewards and blessings of fasting are awarded when the fast was observed in reality and not just in appearance."

Making du'ā' after farḍ Ṣalāh

There was discussion regarding *du'ā'* after *farḍ Ṣalāh*. I interjected, "Many people are very persistent with regards to it." Shaykh replied, "Persistence is not correct." I said, "Many *Aḥādīth* have been cited in *Fatḥ al-Bārī* proving the authenticity of *du'ā'* after *farḍ Ṣalāh*." Shaykh said, "What would you understand from *Fatḥ al-Bārī*? Which *Aḥādīth* have been cited in there? Those that mention *du'ā'* is readily accepted after *farḍ Ṣalāh*?" I replied, "There is also one narration that mentions that engaging in *du'ā'* after *farḍ Ṣalāh* is as superior to performing *nawāfil* as *farḍ* is superior to *nawāfil*." He replied, "*Du'ā'* alone can be proven from this. Whatever has been written in *Fatḥ al-Bārī* can be used to refute Ibn al-Qayyim. The reality of the matter is that that which Ibn al-Qayyim opines is not prohibited in the Hadith and that which is in the Hadith, Ibn al-Qayyim does not negate."

NB. In an answer to a question regarding the same issue, Shaykh proved the authenticity of making *du'ā'* after the *farḍ Ṣalāh*. In conclusion, Shaykh wrote:

"When it has been established that making *du'ā'* after the *farḍ Ṣalāh* is proven from narrations, and the prophetic method of making *du'ā'* is to raise the hands while some narrations in *Sunan Abī Dāwūd* etc. make mention of wiping the face with the hands after *du'ā'*, it can be deduced that there is nothing wrong with raising the hands in *du'ā'* after the *farḍ Ṣalāh* and wiping the face with the hands upon completion. One narration of Ibn as-Sunnī explicitly makes mention of raising the hands after *Ṣalāh*."

When should adhkār be recited after the farẓ Ṣalāh?

I said to Shaykh, "The Hanafi jurists have written that the *adhkār* and *Āyah al-Kursī* should not be recited immediately after *farḍ Ṣalāh*, but rather after the *sunan* and *nawāfil*. However, the *Aḥādīth* indicate that they should be recited immediately after the *Ṣalāh*." Shaykh replied, "My opinion is also that they should be recited immediately after the *farḍ Ṣalāh*." I said, "It is written in *Ṭaḥṭāwī 'alā Marāqi 'l-Falāḥ* that reciting *Āyah al-Kursī* immediately after *Ṣalāh* is incorrect." He replied, "This is incorrect. When it has been proven from the Hadith, then what status does *Ṭaḥṭāwī* hold in comparison to the hadith? He is also a human and prone to error. This was originally written by Ibn al-Humām and was later quoted by the author of *Baḥr ar-Rā'iq*. Thereafter, many people quoted it from *Baḥr*."

I never took the *bay‘ah* from him because of this. He had attained a level of competency through his *dhikr* and spiritual exercises, but he was not privileged and this was his misunderstanding."

Fasting on the 30th of Sha‘bān

It was the 30th of *Sha‘bān* and news of a sighting of the moon had not been received. Shaykh said, "It feels as if today is *Ramaḍān*, but wait a little longer." After waiting a while, Shaykh said, "I have made an intention to fast." I responded, "We haven't received any news of a sighting as of yet." Shaykh replied, "The moon has been sighted in Pakistan and our horizon is the same as Pakistan with a slight discrepancy. However, as we have not received any positive sightings, I have made an intention to keep a fast to make up for a missed one. I am however perceiving the blessings of *Ramaḍān* since last night." A thought came to my mind that it is undesirable (*makrūh*) to keep a fast on the 30th of Sha‘bān which is known as *Yawm ash-Shak* (the day of doubt). I however did not have the courage to say anything. Shaykh said, "To fast on this day is undesirable only according to the *Aḥnāf*. According to the majority of scholars, it is absolutely correct to fast on this day."

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REGARDING KHATM-E-KHWAJGAN

I said to Shaykh, “The *Khatm-e-Khwajgan* first used to be recited after *‘Aṣr Ṣalāh* in the madrasa in Hathaura. Then it was recited after *‘Ishā’* between the *farḍ* and the *sunan*.” Shaykh said, “I do not agree with the *Khatm-e-Khwajgan*. I do not say it is an innovation but I do not read it myself. It is just a means of cure. It should not be recited between the *farḍ* and *sunan*. Tell Mawlānā Ṣiddīq Saab to read it after *Fajr Ṣalāh*.” I said, “I have showed Mawlānā excerpts from many books so he has stopped it of his own accord.”

He then asked, “Is Mawlānā broad-minded?” I replied, “Yes, Mawlānā is very open-minded. However, there are some things that our elders have deemed as innovations and Mawlānā tends to be lenient with regards to them.” Shaykh asked for a few examples, so I said, “In Hathaura they have recitals of the Qur’ān after which sweetmeats are distributed which our elders have deemed an innovation.” Shaykh replied, “I have personally spoken to Mawlānā on this issue. He explained that this is a means of bringing others upon innovation closer, otherwise they would not come near us. Ḥaḍrat Thānwī and others that classed this as an innovation, did so at a time when this practice was considered to be necessary to the degree that if it was not practiced, violence would ensue.” I said, “This is still the condition in that area.” Shaykh replied, “You have not seen those days of harshness when the ruling of innovation was passed. It was those people that endured those conditions but we would not be able to bear them.” Thereafter, Shaykh said, “Mawlānā has a very sound heart and an excellent understanding.”

In the initial days of Mawlānā Ṣiddīq Saab’s madrasa, sweetmeats were distributed at Qur’ān recitals. However, this was not a perpetual practice. It was later discontinued.

AN UNFAITHFUL PERSON CANNOT MAINTAIN EYE CONTACT

He said: “It has been narrated from ‘Umar that he said, ‘An unfaithful person cannot maintain eye contact while speaking.’ A certain person has been accused of fraud. In my opinion this is absolutely baseless. Some of his adversaries have also admitted that he is innocent.”

ADVICE TO A DISCIPLE

Shaykh said to a disciple, “Do not waste time. Either read something or go to sleep. Do not engage in futile talk.”

He said to another disciple, “Be regular with your *nawāfil*. Be extremely punctual with *Ishrāq* and *Awwābīn* as these can be performed very easily. Try and be regular with *Tahajjud* too but this is slightly difficult.”

MAKE A HABIT OF RECITING QUR’ĀN IN NAWĀFIL

Shaykh said to some students, “Make a habit of reciting Qur’ān in *nawāfil*. In your student days, you should recite one *juz’* or at least half a *juz’* in *Awwābīn*. Some students used to recite three *juz’* in *nawāfil* daily. An easy way to remember the order of the Qur’ān and chapters is to recite one *rukū‘* in each *rak‘ah* of *nafl*.”

THE SWEETNESS OF RECITATION OF THE QUR’ĀN

He said: “A great scholar used to say, ‘Even if there is no reward attached to reciting the Qur’ān, it should still be recited as there is immense pleasure and sweetness in its recitation.’ This is the speech of the Lord of the worlds, the Ruler of rulers and He is owner of all majesty.”

THE MEMORISATION OF THE QUR’ĀN IS A GREAT BLESSING

He said: “The memorisation of the Qur’ān is a great blessing that is valued in old age. I wish to recite the Qur’ān in *nawāfil*, but I am unable to do so as I did not memorise it. I am extremely saddened by this. A scholar that has not memorised the Qur’ān is half a scholar.”

Shaykh once advised someone, “You should certainly make your son a *ḥāfiẓ*; an easy method of doing that is to make him repeat a verse twenty times for example. If it is a long verse, then break it up into shorter segments for him. By reciting it twenty times, it should become embedded in his mind. Thereafter, give him some time off to play. At a later time, make him recite the same verse twenty-five times and by now, he should have memorised it. Due care should also be given to a child’s psychology. It is very important to

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A CHILD'S INTELLECTUAL TRAINING SHOULD BEGIN EARLY

He said: "A man came and mentioned that his young daughter would ask questions like where is Allah? Why do we not see Him? How big is Allah? How big is Allah's bed? Questions like this from a child should be answered aptly. In such an instance, the child should be told that Allah is very big and cannot be seen by anyone. He does not sleep and thus, does not need a bed. This will have a positive impact on a child's beliefs from a young age."

A HANDSOME BOY SHOULD NOT KEEP LONG HAIR

A young student who did not have a beard yet used to keep very long hair. When he was returning home, he came to meet Shaykh. Shaykh explained to him in a gentle manner that he should trim his hair, and only lengthen it once his beard begins to grow.

IF A PERSON HURTS ANOTHER, THE EFFECTS REMAIN EVEN AFTER SEEKING FORGIVENESS

There was a student who had hurt Shaykh. When he was returning home, he came to ask forgiveness from Shaykh. Shaykh said, "I do forgive you, but the pain is still there. I am still conscious of the trouble that was caused."

DO NOT REVEAL THE SIN OF ANYONE

He said: "Teachers no longer possess sincerity. Looking for the faults of others and spreading them has become the order of the day. To raise an objection is still acceptable to a certain degree when rectification is the purpose, but there can be no excuse for spreading the faults of others. I once said to a teacher, 'By Allah! If I was to see a person engaged in fornication or homosexuality, I would not tell a single soul.' This is attached to the rights of the creation and it is impermissible to mention to a single person. However, if a person seeking rectification alerts those in a position of

authority, there would be no harm in this. To go around disgracing such a person by spreading his ill-deeds is not permissible under any circumstances."

TWO TYPES OF SINS

He said: "Shaykh Zakariyyā ؒ used to say, 'There are two types of sins: one is committed because of beastliness and the other out of selfishness. The sins that are committed out of selfishness are detrimental. Those that are committed out of beastliness are affiliated to the rights of Allah and Allah will forgive them when He wishes. Sins that are committed out of selfishness are affiliated to the rights of people and Allah will not forgive these.'"

ABLE STUDENTS SHOULD TEACH AFTER GRADUATION

I said to Shaykh, "This year Mawlānā Ṣiddīq Aḥmad Saab gave an extraordinary speech to the students at the end of the year. He said, 'People think of teaching children the alphabet and how to read the Qur'ān as insignificant. Will reward only be gained by teaching *Bukhārī* and will only this warrant Jannah? Will teaching alphabets not bring any reward?'" Shaykh said, "There is surely a reward. Those students that are intelligent should teach the sciences." I said, "Mawlānā gave this speech to students that came from areas where there were no facilities for the elementary religious education of children."

ALLAH IS POSITIONED UPON THE 'ARSH

He said: "When making *dhikr* of the glorious name of Allah, one should imagine that Allah is in front of them and they should only think of Allah. Nothing else should be made to cloud the mind. In actual fact, Allah positioned himself upon the throne. The angels come up and down from up above. Revelation would come from above. What would this mean? The meaning of this is that Allah is positioned upon his throne but we do not have knowledge of the manner or reality of this.

"This can be understood from an example. If someone was to enquire about my whereabouts, and they were told I am in the room, whether I am sitting here or in the corner, on this side of the room or on that side of the room, or on the bed, the answer would still remain the same as I am in the room. Similarly, understand Allah to be positioned on the throne, but from the perspective of others, Allah is everywhere. This is the meaning of the verse, 'And He is with you wherever you may be.'[1] We are sitting in this particular place and we can hold this object either from this side or that side as it is within our grasp. Likewise, Allah's grasp is all-encompassing and very firm. He is in control of the entire universe and in this manner, he is in all places, at all times, with everyone."

IMPORTANCE OF RECITING THE QURʾĀN

Shaykh was very particular about recitation of the Qurʾān. His personal habit was to recite a *juzʾ* of the Qurʾān daily and in the blessed month of Ramaḍān, all his time aside from other necessary work was spent in recitation of the Qurʾān. Shaykh would advise all his associates, students and disciples to be very punctual with recitation of the Qurʾān. He would say, "Be punctual with your daily recitation of the Qurʾān. Those people that have not memorised the Qurʾān should recite three *juzʾ* or at least one *juzʾ* looking inside. If even one *juzʾ* is not possible, then half a *juzʾ* should be recited daily without fail. Those people that have memorised the Qurʾān should make a habit of reciting one *juzʾ* in *nawāfil*. This should be done in either *Tahajjud* or *Awwābīn*. If time does not permit, then half a *juzʾ* should be recited but a habit of reciting Qurʾān in *nawāfil* should be created. There are great benefits of this. Those people who are weak in their memorisation should make a habit of reciting one or two *rukūʿ* at a time in either the *sunan* or *nawāfil*. Slowly, their memorisation will become stronger."

Shaykh would be very remorseful of not having memorised the Qurʾān himself. He would say, "I wish I was a *ḥāfiẓ* so I could recite the Qurʾān in *nawāfil*. Because of not having memorised the Qurʾān, I am unable to recite in *nawāfil*. Memorisation of the Qurʾān is valued in old age. If one is unable to do anything, they can recite the Qurʾān while lying in their bed. Those

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IMPORTANCE OF ABUNDANTLY SENDING SALUTATIONS

Shaykh would advise all of his associates, students and disciples to send salutations abundantly. One disciple said to Shaykh, "I complete the twelve *tasbīḥ* that you have instructed me and I also complete my recitation of the Qurʾān. I still have some time to spare, so please instruct me with some other form of *dhikr* that I may do." Shaykh responded, "Send salutations abundantly in whatever time you have spare. There are great virtues of sending salutations. Ten blessings descend upon the person who sends one salutation. Ubayy ibn Kaʿb ؓ asked the Prophet ﷺ how much of his time he should dedicate to sending salutations upon the Messenger ﷺ. The Prophet ﷺ replied, 'As much as you wish.' He enquired, 'Should I dedicate a quarter of my time to sending salutations upon you?' The Prophet ﷺ replied, 'If you increase, it would be even better.' He enquired, 'Should I dedicate half of my time to sending salutations upon you?' The Prophet ﷺ replied, 'If you increase, it would be even better.' He enquired, 'How about two thirds of my time?' The Prophet ﷺ replied, 'If you increase, it would be even better.' He said, 'I will dedicate my entire time to sending salutations upon you.' The Prophet ﷺ said, 'In that case Allah will forgive all of your sins and suffice you for all your worries and hardships.'"

Those that would attend the gathering of Shaykh after *ʿAṣr Ṣalāh*, especially on a Friday would be advised by Shaykh, "Do not sit silent and idle. Send salutations upon the Prophet ﷺ" Shaykh himself would occupy himself in sending salutations and would encourage others to do the same. Some elderly men would come to Shaykh and ask Shaykh to pray that they be granted a blessed ending. Shaykh would say to them, "Send salutations upon the Prophet ﷺ abundantly in your free time."

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BE MINDFUL OF YOUR OWN FAULTS & DO NOT LOOK TOWARDS THE FAULTS OF OTHERS

On one journey, many of Shaykh's students and associates were sitting in Shaykh's company. Shaykh said, "Be mindful of your faults and excessively remember your sins. It has been narrated in a Hadith, 'Weep over your sins.' This indicates that one should remember their sins, weep over them and seek forgiveness for them. It has been narrated in another Hadith, 'Your sins and misdeeds should preoccupy you from looking towards the sins and misdeeds of others.' This means that one should not look towards the faults of others but they should constantly look towards their own sins and seek forgiveness for them." A scholar in the gathering said, "I seek repentance and sometimes I even perform *Ṣalāt at-Tawbah*. I perform *Ṣalāt al-Ḥājah* and *Ṣalāt at-Tawbah* separately." Shaykh said, "It is not sufficient to perform *Ṣalāt at-Tawbah*. Sit in seclusion and ponder over your sins until your eyes begin to flow. Seek repentance from Allah and be cautious in the future."

CASTING ILLICIT GLANCES IS DETRIMENTAL

He said: "Look after your gazes. This illness is found in many people. Sometimes even a married person falls prey to this illness. His gaze falls on other women even if his wife may be present. This is a sign of his wretchedness. This is a spiritual disease and he should seek a cure for this illness as it is extremely detrimental. I saw a young man in Madinah who was extremely pious and abstinent. He would fast on Mondays and Thursdays. There were some women standing by a shop but he did not even lift his gaze towards them. This is *taqwā*. To lift the gaze or not to lift the gaze is in one's control, so a person should be strong in his will and supress his urges. Excessive recitation of the Qur'ān also proves beneficial in curbing this illness. It then becomes easy to fight one's carnal desires."

THE MONEY OF CHARITY DESTROYS PURE WEALTH WHEN MISAPPROPRIATED

He said: "Be extremely cautious of *ḥarām* wealth. One morsel of *ḥarām* should not enter your mouths. It has been narrated in a Hadith that the body that is nourished with *ḥarām* will enter the fire. Those that manage madrasas should be extremely cautious. The wealth of *sadaqah* and *zakāh* is the right of those that are eligible for it. Even a miniscule amount of *sadaqah* can destroy our entire wealth. This has been expressed in the Hadith that a small amount of *sadaqah* will destroy your entire wealth. We should therefore be extremely cautious that the wealth of *sadaqah* and *zakāh* does not contaminate our wealth and we begin to utilise it, otherwise, even a small amount will become the means of losing our entire wealth. May Allah protect us all."

VALUE YOUR PARENTS AND PIOUS OFFSPRING

He said: "Parents are such a great blessing of Allah that there is no replacement for them in the entire world. Those that have been granted this blessing and their parents are still alive should value this blessing. They are that blessing who will do for you and thereafter, they will forget about it. Another person may do something insignificant for you, yet they will remember it. Parents will go to enormous lengths for you and forget it. Therefore, they should be valued and served. Present yourself to them in a loving manner and honour them. Make arrangements for anything they may need. Put their shoes straight and speak to them softly. Make them happy and serve them even when you become old.

Similarly, pious offspring are also a great blessing. Those that have been blessed with pious offspring should thank Allah and value their offspring. Their value can be asked of a person who has disobedient children that cause him to weep tears of blood. They are always distressed. Therefore, value pious offspring and offer thanks to Allah."

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ADVICE FOR SCHOLARS AND GRADUATING STUDENTS

A student from Australia wrote to Shaykh:

"I am a student at Darul Uloom Islamiyyah Arabiyyah, Matliwala, Bharuch, Gujarat and I will be graduating next month. Thereafter, I will be returning to my country. I seek that you pray for me and grace me with your invaluable advices."

Shaykh replied, "My dear, Assalāmu 'Alaykum wa Raḥmatullāhi wa Barakātuh. You have chosen for yourself the path of religious knowledge and you should now serve that which you have sought. Make every attempt to fulfil its demands. I will write a few things that will prove beneficial.

- Rectification of one's intention and sincerity.
- Steadfastness on following the Sunnah.
- Abstention from sins and maintaining a distance from the places of sins.
- Preoccupation in religious knowledge and a concern for the propagation of this religion.
- Maintaining a connection with *Tablīgh* as much as possible.
- Maintaining a connection with the pious for the purpose of self-purification and practicing on their advices.
- Reconciling between believers and refraining from disputes.
- Being punctual with some *nawāfil.*
- Creating love for Allah within oneself.

Muḥammad Yūnus
Mazahir Uloom, Saharanpur.
12 Rajab 1411

PARTICIPATE IN ALL THREE OF STUDYING, TEACHING AND TABLĪGH.

Simlarly, Shaykh wrote in response to another letter from a student:

My dear, Assalāmu 'Alaykum wa Raḥmatullāhi wa Barakātuh.

It is of paramount importance to seek knowledge, practice upon it and teach it to others. One should engage in teaching and learning, but you should also participate in *Tablīgh* as much as you can. It has been narrated in a Hadith, 'Indeed Allah did not send me to bring hardship or act harshly, but He sent me as a lenient instructor.'[1] It has been narrated in *Musnad ad-Dārimī* and *Sunan Ibn Mājah*, 'Indeed Allah sent me as an instructor.' The Hadith of Mu'āwiyah in *Musnad Aḥmad* states, 'I am only a conveyor, it is Allah who guides.' A Hadith in *Ṣaḥīḥ Muslim* and *Jāmi' at-Tirmidhī* states, 'Allah has sent me as a conveyor and he did not send me to bring hardship.'

Muhammad Yunus

FORGIVE ME MY SHORTCOMINGS AND ANYTHING SAID OR DONE

Shaykh would repeatedly tell his associates and students, "Do not distress anyone and keep your matters clean with everyone. Make an effort that no one is harmed by you. If I have said or done anything to anyone, or if anyone was inconvenienced by me, then please forgive me." He would tell those who served him, "If I have inconvenienced anyone, then seek forgiveness from them on my behalf after I die. If I am indebted to anyone, pay my debt off for me. From time to time, recite something and pass the reward on to me. That realm is such that even the greatest friends of Allah wait upon a gift to reach them, i.e. the reward of a good action to be gifted to them. Children, I have no one to call my own. I have no wife and no children. I only have you. Pray something and send the rewards to me after I'm gone."

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[1] Musnad Ahmad 3/328

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ABOUT SHAYKH YŪNUS

Shaykh Yūnus was born in 1935 in the Jaunpur district of northeast India. He completed his initial studies locally and then enrolled at Jāmiʿah Maẓāhir ʿUlūm, Saharanpur where he graduated and went on to teach various sciences. He soon became the favourite of many of his teachers, owing to his exceptional intelligence and perseverance through various illnesses throughout his student days. He developed a very intimate relationship with two of his teachers; Shaykh al-Hadith Mawlānā Zakariyyā Kāndahlawī and Mawlānā Asʿadullāh, both of whom appointed him as a spiritual successor. Within a few years of teaching, he was appointed as the Shaykh al-Hadith by his own teacher Shaykh al-Hadith Mawlānā Zakariyyā Kāndahlawī.

Shaykh dedicated his life to knowledge, and more specifically the field of Hadith. He had an extraordinary connection with Ṣaḥīḥ al-Bukhārī, which he taught for a total of fifty years until he passed away in July 2017. Shaykh's research and extensive footnotes on Ṣaḥīḥ al-Bukhārī are currently being published under the title of Nibrās as-Sārī fī Riyāḍ al-Bukhārī.

Shaykh was also very active in the field of tazkiyah and taṣawwuf, guiding seekers of spiritual reformation along the path of sulūk and iḥsān. Many would come and seek reformation at his hands, and he would guide them in accordance with the Qurʾān and Sunnah.

ABOUT THE BOOK

This is a collection of statements and anecdotes that Muftī Muḥammad Zayd, a lecturer at Nadwat al-ʿUlamā, compiled during his student days, his subsequent visits to Saharanpur thereafter and while travelling with Shaykh. This first collection has statements on a range of topics, including taṣawwuf and marriage customs amongst others, as well as general advices. Some dictums will be appreciated more by students and scholars, while the vast majority are aimed at a general readership.